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**January, 1956**

*PRE*



# MISSIONS

*An International Baptist Magazine*

Vol. 154

January, 1956

No. 1

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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## *In This Issue*

### EDITORIALS

Paragraphs .....	13
Missions in Transition .....	15

### ARTICLES

Hope and Expectancy .....	Frank A. Nelson	16
New Perils for Indian Americans .....	Dorothy O. Bucklin	17
Change and Challenge in the Orient—Part I ....	Edwin A. Bell	21
Alaska: Land of Hills and Valleys .....	Theron Chastain	25

### DEPARTMENTS

Newsbrief .....	6
World Christianity .....	10
Letters to the Editor .....	11
As I See It .....	12
Among the Current Books .....	28
Partners in the Baptist World Mission .....	29
Women over the Seas .....	30
Tidings from the Fields .....	31
Missionary and Stewardship Education .....	33
Missionary and Stewardship Education—Children .....	34
Christian World Outreach—The B.Y.F. ....	35
National Council of American Baptist Women .....	37
The Woman's Society .....	38
National Council of American Baptist Men .....	39
News from the Baptist World Mission .....	40
Films .....	47
Club Talk .....	48

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## *Who's Who* IN THIS ISSUE

NANCY L. BAKER is the administrative secretary to the president of the Baptist Missionary Training School, Chicago, Ill.

EDWIN A. BELL is the representative in Europe of the American Baptist Foreign Mission Societies.

DOROTHY O. BUCKLIN is the secretary of the department of Alaska, Indian work and schools in the U.S., of the American Baptist Home Mission Societies.

WILLIAM W. CADWALLADER, JR., is an American Baptist missionary in Thailand.

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MILLICENT ENGEL is an American Baptist missionary in Haiti.

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DOROTHY G. GATES is an American Baptist missionary in Burma.

CLIFFORD G. HANSEN is secretary of public relations of the American Baptist Home Mission Societies.

LESTER HUNT is an American Baptist missionary in Thailand.

IRENE A. JONES is an associate secretary of the public-relations department of the American Baptist Foreign Mission Societies.

LAWRENCE H. KEARNEY is an American Baptist missionary in the Philippines.

TABEA KORJUS is a Christian friendliness missionary in New York city.

L. STANLEY MANIERRE is an American Baptist missionary in Burma.

EDITH V. MOUNT (Mrs. Ira C. Mount) is a former chairman of the constitution committee of the National Council of American Baptist Women.

FRANK A. NELSON is president of the American Baptist Convention.

MARY LOUISE SLATER is an American Baptist missionary in South India.

## *The Cover*

Navaho and Hopi display at Keams Canyon, Ariz., reveals the artistry and craftsmanship of Indian Americans. See "New Perils for Indian Americans," by Dorothy O. Bucklin, in this issue.

## *Picture Credits*

Cover, p. 19, John C. Slemp; p. 23, Edwin A. Bell; pp. 24-25, 27, Theron Chastain.



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**Dr. John W. Bradbury**

Editor of *The Watchman Examiner*, a religious journal which circulates throughout the United States and Canada, besides other countries throughout the world. Dr. Bradbury is a nationally known writer, commentator and world traveler. Dr. & Mrs. Bradbury will lead Bible study and fellowship hours on the Alaskan sea cruise.

Dr. J. Lester Harnish, pastor of Temple Baptist Church, Los Angeles is a prominent pastor, preacher and churchman. Dr. and Mrs. Harnish will assist on the air cruise to Alaska.

Additional Christian leaders of national prominence will be used as resource persons on each of the cruises.

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## We Have Not Changed

By CHARLES A. WELLS

THERE is a feeling today that we are different from our ancestors, that we have created a whole new way of life which somehow removes us from the old verities that surrounded our forebears. But Father Time can tell us something different. We have not changed; our bodies still need nourishment and warmth in the same proportions as a thousand years ago; we still laugh at the same jokes, weep over the same sorrows. Most of all, there are no new virtues and no new vices. We have changed the mechanics of life, but have not changed the facts of life. Men still need friendship, love, faith, and something to live for, or their lives become unbearable. As we have used the past to make our lives more comfortable materially, so must we use the future to make our lives stronger spiritually, or that greatest misery of all, misery of soul, will overtake us. Then all the wonders we have built will be but ashes.

### January Quiz

1. Since when has each Indian born in the United States had full citizenship?
2. Near where is there no sustained Christian witness at all in a town of perhaps 30,000 people?
3. Such terms as \_\_\_\_\_ and \_\_\_\_\_ churches, \_\_\_\_\_ and \_\_\_\_\_ churches are fast becoming meaningless. Fill in the blanks.
4. When are there important activities for the missionary education chairmen and committees?
5. Who could have a great ministry at Cordova, and who else is also needed?
6. Among fifteen denominations reporting the highest per member gifts, the American Baptist Convention is not listed. The reason is that the total is only a scant \$43.17. True or false?
7. In our insistence on keeping church and state separate, what are we in danger of keeping out of life?
8. In how many countries were there some 400 "hard-core" cases placed in institutions run by church organizations?
9. Where will the \$600 Love Gift be used to help carry on the work of the gospel women and dispensary at the women's special mission project?
10. Who was appointed to the newly created post of general secretary of the American Baptist Foreign Mission Societies?
11. Where is the Christian church called to live its life and bear its witness?
12. Who has the distinction of being the first Negro to be appointed to an executive post of the American Baptist Foreign Mission Societies?
13. Jesse R. Wilson suggests that it is always well to remember that no one is perfect, not even a \_\_\_\_\_, and surely not a \_\_\_\_\_. Fill in the blanks.
14. Where is it the day of opportunity for the churches?
15. What may determine the destiny of the richest rice-producing area in the world, and when?
16. When the invading missionaries are asked why they do not go to more needy fields, what do they admit?
17. *The Oppression of Protestants in Spain* was published by (1) Harper & Brothers; (2) The Beacon Press. Which is correct?
18. One man said, "I will give a piece of land on which to build the church." What is the name of the barrio in which he lives?

Answers to Quiz on Page 48

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*Write to:* Miss Irene A. Jones

Associate Director: Public Relations Department

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WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY  
152 Madison Avenue

New York 16, N. Y.



# Newsbriefs

## Edward B. Willingham Becomes Mission Secretary

Edward B. Willingham, pastor of the National Memorial Baptist Church, Washington, D. C., since 1945, was appointed to the newly created post of general secretary of the American Baptist Foreign Mission Societies when the boards of managers met at Buck Hill Falls, Pa., November 14-17. The new position came into being as a result of the integration in May, 1955, of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society. Dr. Willingham was born in Richmond, Va., in 1899. His father, R. J. Willingham, was secretary of the Foreign Mission Board of the Southern Baptist Convention for twenty years. Dr. Willingham holds degrees from the University of Richmond, the Southern Baptist Theological Seminary, and the University of Virginia. He has a distinguished record of service in denominational, ecumenical, and civic work. He was chairman of the program committee of the American Baptist Convention for 1955 (Atlantic City) and 1946 (Grand Rapids). He served two terms on the General Council; has been chairman, since 1950, of the Baptist Joint Committee on Public Affairs; is the Western treasurer of the Baptist World Alliance; is a member of the Council on Missionary Cooperation (elected to its administrative committee in 1955); is a member of the executive committee of Protestants and Other Americans United for the Separation of Church and State; has been vice-chairman of the board of trustees of the Southern Baptist Theological Sem-

inary, Louisville, Ky., since 1946. He is a member of the finance committee of the United Community Services of the District of Columbia and a past president of the Washington Ministerial Union. Prior to assuming the Washington, D. C., pastorate, Dr. Willingham was pastor of the Fifth Avenue Baptist Church, Huntington, W. Va., 1940-1945; the Delmar Baptist Church, St. Louis, Mo., 1932-1940; and the Rivermont Avenue Baptist Church, Lynchburg, Va., 1928-1932. He was married in 1928 to Harriet Sharon, of Carrollton, Ill. A daughter, Harriet Robinson Willingham, is director of the Baptist Student Foundation of Minnesota; and Edward B. Willingham, Jr., is a senior at the University of Richmond, of which his father, mother, and sister are graduates. Dr. Willingham will assume the responsibilities of his new position on January 15.

## Charles E. Boddie Is Associate Secretary

At their meeting at Buck Hill Falls, Pa., November 14-17, last, the boards of managers of the American Baptist Foreign Mission Societies appointed Charles E. Boddie as associate secretary in the department of missionary personnel. Mr. Boddie, who has wide experience as a speaker in youth camps and in other Baptist gatherings, leaves the pastorate of Mt. Olivet Baptist Church, Rochester, N. Y., in order to take up his new post. He has the distinction of being the first Negro to be appointed to an executive post of the American Baptist Foreign Mission Societies. Also appointed at this meeting of the foreign boards were Mr. and Mrs. Milton A. Combs as missionaries designated to Burma. Both Mr. and Mrs. Combs are remarkably well suited, by training, experience, and personalities,

for the work to which they are being sent. After their appointment, E. E. Sowards, mission secretary for Burma, assured Mr. and Mrs. Combs of the welcome which awaited them in Burma.

## Mission Opportunities Demand More Funds

Commenting on appropriations made by the managers of the American Baptist Foreign Mission Societies at Buck Hill Falls, Pa., in November—for missionary residences, houses for staff personnel, assistance in completing church buildings, relief for refugees, scholarships, and special training for mission leaders—Irene A. Jones, associate director of public relations, declared: "In the discussions about budgets for the next two years it became apparent that additional funds will be needed if the expansion of the mission program is carried on in the light of present opportunity and urgency."

## New Year's Greeting From World Alliance

Officers of the Baptist World Alliance send New Year's greetings, in part, as follows: "As we look back at 1955 we have great reason for joy and gratitude. God gave us the most representative congress the alliance has ever had, and it proved successful beyond expectations. It crowned half a century of unparalleled progress throughout the world and opened new vistas of growing fellowship, service, and cooperation in the years to come. As we enter 1956 we would say to our fellow believers in a hundred countries: May the Lord who is rich enough for each one who calls upon his name, bless us with a fullness of his spirit and make 1956 fruitful for his kingdom cause beyond everything human abilities and efforts could bring



Edward B. Willingham



Mr. and Mrs. Milton A. Combs and three children are our new missionaries to Burma. The Miltons are our first Negro appointees in many years. A great welcome awaits them there



Charles E. Boddie

MISSIONS

about. Baptist World Alliance Sunday in 1956 will be the fifth of February. Will you not prepare now to make it a day of thanksgiving for the mercies of the past, for the opportunities lying ahead, and for the never-failing promises of God? A special message is being prepared for Alliance Sunday, to be published shortly. We would be very grateful if arrangements were made to have it read in churches that day, and if your church could be one of the growing company of congregations that designate the fellowship offering on the first Sunday of February to the cause of our worldwide fellowship." The message is signed by Theodore F. Adams, president; Arnold T. Ohrn, general secretary; Henry Cook, acting associate secretary in Europe; and Robert S. Denny, associate secretary for youth work.

### **Sermon Contest Is Announced**

The Church Peace Mission, a representative interdenominational group, recently announced two sermon competitions. The first is for ministers and laymen under forty-five and the second for seminarians. The first award in each of the two competitions is \$250 in cash, the second \$50 in books chosen by the recipient, the third \$20 in books similarly selected. Seven additional awards, each of a selected current book, will also be made. Chosen as judges for these awards is a distinguished panel of ten, including Edwin T. Dahlberg, Harry Emerson Fosdick, and Edwin McNeill Poteat. Within the general subject "The Church, the Christian, and War," each contestant is to choose his own title or particular approach, presenting 2,000-2,500 words. Each sermon must be actually preached to be eligible. Sermons entered in the competition are due by February 15. Complete details are available from the Church Peace Mission, 513 W. 166 St., New York 32, N. Y.

### **Life Service Sunday Falls on January 29**

Life Service Sunday is scheduled in American Baptist churches for January 29, as a part of the observance of National Youth Week. The program will stress the fact that it is the total church which beckons and prepares young people for lives of service in church vocations. Early in November every American Baptist pastor and director of Christian education received a letter from Reuben E. Nelson, general secretary of the convention, urging their cooperation. Enclosed with the letter was a packet of materials for use in observance of the day. Signing declaration cards by those young

people who feel called to enter church vocations, done at the conclusion of the morning service, is intended as the climax of the observance. Life Service Sunday is sponsored by the Baptist Youth Fellowship, the Commission on the Ministry, the American Baptist Home Mission Societies, the American Baptist Foreign Mission Societies, the Board of Education, the Council on Missionary Cooperation, state conventions, and standard city societies.

### **Men's Council Elects Secretary**

Alex W. Fry, business man of Oakland, Calif., is the newly elected executive secretary of the National



Alex W. Fry

Council of American Baptist Men. He is a partner in the Electro Engineering works, with plants in Oakland and Berkeley, where all types of transformers are designed and manufactured. His business partner is Wallace W. Wahlgren, of Oakland, also an active American Baptist layman, currently serving as moderator of the Northern California Baptist Convention. Mrs. Fry, the former Edythe Bridge, is the sister of Mrs. Theron Chastain, wife of the executive secretary of the American Baptist Home Mission Societies. Mr. Fry succeeds Edwin W. Parsons, who resigned September 1, 1954, to become general director of the department of united church men of the National Council of Churches. Mr. Fry will assume his new duties on April 1.

### **Rapid Growth In Belgian Congo**

Our mission work at Vanga, Belgian Congo, has grown rapidly during the last ten years. Missionary Chester Jump compiled some astonishing fig-

ures showing increases between 1945 and 1955. The number of church centers increased from 15 to 30; village teachers from 275 to 430; church members from 6,917 to 27,000; baptisms from 322 to 3,161; and contributions from \$4,314 to \$68,000.

### **Crozer Seminary Elects New Dean**

Lyle Osborne Bristol is the newly elected dean of Crozer Theological Seminary, Chester, Pa. Since the fall of 1954, he had been professor of New Testament. Dr. Bristol was born at Benbrook, Ontario, Canada. In 1935, he was graduated from McMaster University, with the bachelor of arts degree. In 1939, he received the master of sacred theology degree from Union Theological Seminary, New York, N. Y. The University of Toronto conferred the master of arts degree upon him in 1947. He received his doctor of theology degree from Victoria University of Toronto, Canada, in 1947. His thesis was on "The Logos Doctrine of Philo and Its Influence on the Epistle to the Hebrews." During the period from 1943 until 1949, Dr. Bristol taught at McMaster University, first as a lecturer and later as professor of biblical studies. From February, 1952, until the summer of 1954 he was dean of the faculty at Eastern Baptist College, St. Davids, Pa.

### **Hotel Reservations Canceled Over Racial Discrimination**

The Massachusetts Baptist Convention recently took a stand against segregation that was noticed across the country. Reservations for seven guest speakers at the October meetings of the convention in Haverhill were canceled when the Treeholm Manor Hotel refused to accommodate George D. Kelsey, Negro professor at Drew University, Madison, N. J. The protest later brought an apology from hotel owner, Joseph Messina, who said that the hotel was sorry for the "terrible blunder" caused by a desire not to offend several Southern guests staying at the hotel. He then offered to house all of the speakers, regardless of color, whether other guests liked it or not. Having already confirmed new reservations, however, the guests decided to remain where they were for the convention. Dr. Kelsey, the only Negro among the seven speakers, stayed at the home of Clifford G. Meeden, pastor of the First Baptist Church, host church to the convention. The dramatic incident began when Elizabeth Miller, Christian friendliness missionary for Massachusetts, canceled her reservation because Dr. Kelsey had



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been barred from the Haverhill hotel. This action was immediately followed by the withdrawal of all reservations made for the convention staff and speakers by Edwin H. Tuller, executive secretary of the Massachusetts Baptist Convention.

### Tunghai University Opens in Formosa

The United Board for Christian Higher Education in Asia announces that the Christian university known as Tunghai opened on Formosa on November 2, 1955. It started with two hundred students, thirty-five members of the faculty, and fifteen staff members. It was in April, 1952, that the Church of Christ in Formosa urgently appealed to the United Board to approve plans for a Christian university. In October, 1952, the proposed university on Formosa received approval of the educational authorities. During February, 1954, Vice-President Richard M. Nixon broke ground for Tunghai. By July, 1955, Beauson Tseng had been named president of the new school, and 5,800 students had applied for admission.

### Missionaries Ordained In Joint Service

H. Clyde Mathews, Jr., pastor of the Colony Baptist Church and director of the Colony Christian Center, Reno, Nev., and June Taylor, girls' worker at the center, were ordained to the ministry in a joint ordination service on October 16, last, at the Stewart Protestant Church, Stewart, Nev. H. Clyde Mathews, Sr., pastor of the First Baptist Church, Reading, Mass., preached the ordination sermon. Also participating in the service was Miss Taylor's brother, Orval Taylor. Both Miss Taylor and Mr. Mathews received their theological training at the Berkeley Baptist Divinity School, Berkeley, Calif. Both the church and the center, sponsored by the American Baptist Home Mission Societies, minister to the Indian residents of the community.

### American Baptist Assembly Seeks Applications for Staff

The American Baptist Assembly, Green Lake, Wis., will welcome applications for its staff for the 1956 season. Applicants are desired for bellman, boatmen, bookkeepers, bus boys, cashiers, cooks, bakers, craft and lapidary instructors, desk clerks (day and night), drivers for automobiles and buses, dishwashers, flower arranger, gate attendants, general office clerks, handymen, hostesses, kitchen helpers, lifeguards, mimeographers, night-watchman, nurses, stenographers,

MISSIONS



snackery clerks, switchboard and teletype operators, and waitresses. The adult staff includes persons over thirty-five years of age. The young-adult staff includes persons eighteen to thirty-five years of age, either out of school or in the business world. Many of the members of these staffs are needed for the period from the middle part of April to the latter part of October, and preference is given to those who can stay for the longer period. Some additional staff is needed from about the middle of June through Labor Day. Those desiring to file applications for these two groups should communicate directly with William J. Kuss, Service Manager, The American Baptist Assembly, Green Lake, Wis. The student staff includes those who, in the spring of 1956, will have completed the first, second, or third years of college work. Applicants should write directly to Ronald V. Wells, 152 Madison Ave., New York 16, N. Y.

#### **Tour Committee Is Appointed**

Because of the widespread interest among American Baptists in visiting the home- and foreign-mission fields, and the greatly increasing number of tour groups being organized, the Council on Missionary Cooperation recently appointed a tour committee, composed of personnel from the Mission Societies, the Board of Education and Publication, and the Council on Missionary Cooperation. Its purpose will be to review proposed plans of various tour groups and to give assistance in working out the necessary arrangements with the missionaries on the fields and with the administering agencies. The committee is especially concerned that the tours shall not become burdensome to the missionaries on the field or cause the work on the field to be impeded. It will endeavor to suggest scheduling procedures, with a view to proper spacing of group visits. Still another objective of the committee is the avoidance of personal profits accruing to individual tour leaders, agencies, or sponsoring organizations. The committee is composed of Theron Chastain, Elmer A. Fridell, Richard Hoiland, Ralph M. Johnson, and R. Dean Goodwin. Individuals and groups contemplating tours are encouraged to contact the committee chairman, Dr. Theron Chastain, 164 Fifth Ave., New York 10, N. Y. Only approved tours can expect the cooperation of the mission agencies in arranging for groups to be properly received and entertained on the mission fields. It is also suggested that arrangements be made early.

January, 1956

## **Dean Robert G. Brooks**

ON

### *Function Of A Liberal Arts College*



**Dr. Robert G. Brooks**

*The function of a liberal arts college is to give its students the framework within which they can reach maturity. Maturity is a nebulous concept, connoting most broadly that point we reach in our living when we can recognize our own standards and realize our willingness to assume the responsibilities of our actions. For most of us, maturity is earned.*

*Ultimately, every person must be sincere and honest with himself to achieve any measure of happiness. He must prepare himself over and beyond his instincts to consider and contemplate what he is in relation to God and to the order of things.*

*If an understanding, an empathy, can be built up within the individual, so that he can appreciate the value of applying the great moral and ethical principles of his heritage to his own living, then he has a way to become mature and happy within himself. If his study is too narrow to know these great principles, or if they are apart from his own living, then they are of no avail and he travels in a vacuum with no code of trust.*

*I think a college curriculum should be so designed that a student can deliberately test his own strengths and weaknesses, as well as his interests, in as many areas as possible before he closes his eyes to all but one profession or vocation. He should be encouraged to test himself academically, culturally, socially, and spiritually . . . nor can he neglect one for the others.*

*His thinking processes will determine his actions. He should be taught to examine the exposition of his ideas, to test them against the real and the ideal, and to improve and more nearly perfect himself within some constructive plan of living.*

*Within the four year span of his undergraduate college days he will in the natural order of events come to specialize. As he enters college, he must be encouraged to look about him. As he departs, we must all have the feeling that he has tested himself with benevolent supervision, has found his best way, and set himself in his pursuit of his aims.*

*The small liberal arts college has its greatest strength, practically its reason for being, in that it softens a bit more the transition from sheltered home life to the independence of adult living. Such a college, and we feel Franklin is a good specimen, has no desire to stand "in loco parentis," nor does the student expect it.*

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## World Christianity

By **ANNA CANADA SWAIN**

### Unity Conference, U.S.A. in 1957

In September, 1957, a conference on "the unity we seek" will be held in the U.S.A., to which Canadians will be invited. Preliminary work is already under way, under the chairmanship of Angus Dun, of Washington, D. C., and the secretaryship of Paul S. Minear, of Andover Newton Theological School.

### Germany Makes Its Contribution

Pastor Martin Niemöller makes a plea that before there is discussion regarding unity among denominations, great endeavors be made to have unity within our single denominations. Dr. Von Thadden carries the idea still further by stressing the importance of unity within the heart of the individual Christian, if true fellowship is to be achieved.

### Widening Horizons Of Church Membership

In a recent statement, Samuel McCrea Cavert, executive secretary of the United States Conference for the World Council of Churches, summed up the primary significance of the World Council in that it enlarges for every congregation the meaning of membership in the Christian church. It does this, said Dr. Cavert, in three different respects. First, it relates the local church to the worldwide church. Second, it relates the local church to other historic branches of Christianity, where acquaintance soon shows that the Holy Spirit works in very different ways in different cultures. Third, it relates the local church to the united influence which churches working together may bring to bear on social, economic, interracial, and international life in a determined effort to find out what the Lordship of Christ means for the world today. It is a great goal.

### Refugee Problems Still Acute

Edgar Chandler reports that 1955 bids fair to be a better year for the resettlement of refugees than 1954. In 1954, Canada headed the list of about forty countries which have given shelter to homeless people, with a total of 3,589. Australia was second with 2,298, double the number it received in 1953. Brazil was third with 1,258 and the U.S.A. was fourth, with

1,229 finding new homes. In 1954, some four hundred "hard-core" cases (people who are aged, hopeless, ill, victims of dope, alcoholics, and the like) were placed in institutions run by church organizations in Belgium, Italy, Sweden, Great Britain, Holland, and France. During this year Greece, Turkey, Iran, and Egypt are joining the group of nationals willing to accept the responsibility for hard-core cases. The situation of the refugees who are still pouring into West Berlin from the East is being studied by a committee of six made up of two Catholics, two World Council representatives, and two who represent the German churches. G. J. Van Heuven Goedhart, United Nations high commissioner for refugees, has stated that these refugees are largely people "who have a courage that most people do not have, to abandon all they have for certain principles."

### International Missionary Council Pioneer in Cooperation

The International Missionary Council was the pioneer in proving that Christians can work together. In late years the council has worked through a joint committee with the World Council of Churches. One of the problems which for some time has been studied has to do with Israel and her people. As a recent report states, the Middle East has become the scene of three closely related ecumenical tasks: (1) the continuation of the historic missionary work of the church; (2) the work of relief and rehabilitation of refugees; (3) the promotion of ecumenical relationships between "ancient" and "younger" churches. The first two are being frustrated by the "Jewish problem." In refugee work, increasingly the Arabs are saying, "Not relief, but recompense." This more and more reveals that they are demanding political and frontier readjustments. As for the missionary task in the Middle East, where work has been done with both Arab and Jew, the situation has become much more difficult since the establishment of Israel. In Israel, Christians are a tolerated minority in an area where proselytism is more and more resented. In countries adjacent to Israel, Arab Christians are joining other Arabs in a deep sense of grievance toward the Jews. Some Arab Christians even go so far as to question the use of the Old Testament, and cut out of their hymns and liturgy all allusions to Zion and Jerusalem. According to the Commission of the Churches on International Affairs, the situation is so delicate that only the most carefully planned and wise negotiations can possibly change the impasse.

**MISSIONS**





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January, 1956

## Letters...

TO THE EDITOR

SIR: We missionaries have read with interest the excellent articles on Thailand in *MISSIONS*. We look forward to each issue. It always seems a long time since the last issue came.

LOUISE M. GIFFIN

Bangkok, Thailand

SIR: Just a line or two to commend you for an excellent editorial in the November issue of *MISSIONS*. "Coming to Grips with Revolution" is timely, accurately focused, and statesmanlike. Your concluding paragraph deserves special underscoring.

ROBERT G. TORBET

New York, N. Y.

SIR: *MISSIONS* is always superb, but the November issue really rings the bell.

I rarely write letters to editors, but Dr. Lippard has laid his finger upon a crucial matter when he refers to the isolationism of the Southern Baptist Convention and its lack of participation in the National Council of Churches and the World Council of Churches. As a former minister in the Southern Baptist Convention, I know that there are many pastors and laymen who are most anxious to have it in the family of the National Council, but as long as it is under the present leadership, I doubt that the move can be made.

Thank you again for your stimulating articles and invigorating editorials.

SELWYN SMITH

San Diego, Calif.

SIR: I want to congratulate whoever is getting the material for the laymen's page in *MISSIONS*. The November issue has just arrived. It is certainly meeting a need among our local fellowships; it contains the very thing that all groups seem to ask me. That is, "What kind of program is best for a men's meeting?" I tore out the page of the October issue and carry it with me in the notes I use when addressing groups. I also have borrowed the page out of other people's copies in order to meet the requests for my page.

FRANK W. CURRY

Medford, Mass.

SIR: My blind father, to whom I read the major articles in the magazine, and I have enjoyed watching for the answers to the quiz. To him in his wheelchair, *MISSIONS* is a trip around the world. And it gives him things to pray for.

RUTH E. DOW

Orono, Me.

SIR: I would like to tell you that for two or three years, some years ago, I answered the quiz questions, but instead of receiving a prize myself I asked to have the magazine sent to an acquaintance who felt she could not afford to take it. Then the idea came to me that looking over these answers could be a burden to the magazine. So, although I faithfully found the answers to every question, I did not send them to you.

I wish to say also that I have agreed with every editorial and "As I See It." I do not understand why other people differ, as expressed in their letters.

MRS. H. J. WHALEN

Union Springs, N. Y.

## Let's Read

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## As I See It

By WILLIAM B. LIPPARD

**I**N HONOR of the tenth anniversary of the United Nations, my home city scheduled a community celebration. The shamefully small attendance, fewer than one hundred people, was an insult to the guest speaker, a United States Senator. Two reasons were cited. The \$64,000 Question program on television kept many Protestants and Jews at home. A Roman Catholic church bingo party attracted multitudes of Catholics. Here was a commentary on today's dominant interests in American life. When bingo and a TV program are of more concern than world peace, then public support of the United Nations rests on weak foundations. This incident in my town may not be typical of the entire United States; yet I fear it is, because the Senator cited a similarly sparse attendance at a celebration in his own state.

What impressed me about the program was not the Senator's eloquent praise of the United Nations, nor the costumed folk dancing of various nations which gave an international flavor to the occasion, nor the fine singing of folk songs of many nations by two talented high-school girls, *but the entire absence of prayer!* The United Nations opens and closes its own sessions with one minute of silent prayer, yet at this community celebration there was no invocation, no formal or silent prayer, no benediction by Protestant, Catholic, or Jew. There was not even the Lord's Prayer. To this the Jews in the audience would have objected. Yet in its emphasis on the brotherhood of man the United Nations tacitly supports the teaching of the fatherhood of God, so meaningfully phrased in "Our Father, who art in heaven." Presumably the Catholic hierarchy would have objected to a Protestant prayer, while Protestants would have protested the offering of a prayer by a Roman Catholic priest.

As I see it, to Almighty God in behalf of the United Nations, any prayer by anybody is better than no prayer by nobody. Perhaps having this

celebration in a public-school auditorium ruled out anything characteristic of a religious service. Thus because of interfaith jealousy, or bigotry, or overzealous devotion to the highly controversial principle of the separation of church and state (which when pushed too far keeps religion totally out of public institutions), the United Nations, at least in my own community celebration, was compelled somehow to move into its eleventh year without the support of prayer. In our insistence on keeping church and state separate are we in danger of keeping religion out of life?

Shirts for men are being imported into the United States from Japan, reports the *New York World-Telegram*, at the rate of two and one-quarter million dozen per year. *That means twenty-seven million shirts!* The National Association of Shirt and Pajama Makers bemoans the fact that this has put 7,425 Americans out of jobs who otherwise would be making the twenty-seven million shirts here. Annual wage loss totals \$18,500,000. And making twenty-seven million shirts here would require sixty-seven million yards of shirt material woven in American textile mills, employing thousands of other Americans. Similar complaint comes from American blouse manufacturers. Last year fifteen million blouses for women were imported into the United States from Japan.

So there is a vociferous demand upon Congress to restrict Japanese imports. But where shall Japan export these millions of shirts and blouses? Also vociferous are the demands from anti-Chinese Americans that *Japan shall not trade with Communist China!* That immense area has a population of 600 million who could wear all the shirts and blouses that Japan can make. But the intense American antagonism to Communist China insists that Japan shall not trade there. Since childhood days you and I have known the familiar adage that you cannot have your cake and eat it too. Here in international trade

is a superb demonstration of that homely truth. The cost of stopping Japanese trade with Communist China is higher than we thought. Either Japan sells twenty-seven million shirts and fifteen million blouses to China, or forty-two million Americans must buy them and thereby throw thousands of Americans out of jobs.

Which is better, not only for the economic well-being of the United States, but also for peace in the Far East, Japanese trade with Communist China or thousands of Americans unemployed? It is as simple as that.

Albert Schweitzer, widely known missionary in Africa, philosopher, musician, and authority on the music of Bach, recently received from Queen Elizabeth II the Civilian Order of Merit, the highest honor that a civilian can receive in England. Membership in the order is limited to twenty-four Britons. The honor is awarded for military, scientific, artistic, or professional merit. The only other living foreigner so honored is President Eisenhower, who was awarded the order by the late King George VI in 1945.

Dr. Schweitzer made a special trip to London to receive this tribute personally. He was a dinner guest of Prime Minister Anthony Eden. Last October, on Dr. Schweitzer's eightieth birthday, the minister of New York's Community Church (Unitarian) devoted his entire sermon to the self-sacrificing service of this distinguished missionary. For a Unitarian church thus to honor a foreign missionary is significant, because that church is not noted for a missionary outreach comparable to that of evangelical churches.

Several years ago Dr. Schweitzer and I were fellow passengers on a voyage to Europe. He was returning from an American lecture tour. The entire proceeds went to his mission in Africa. The hour I spent in earnest conversation in his cabin was one of the memorable experiences of my life. When I told him of my work as editor he asked me why I was on that ship. I explained that it was a vacation journey. With supreme seriousness he said to me, "The world is so full of need and there is so much Christian service to be done that people like you and me should not take a vacation." Of course, by "vacation" he did not mean a time for "relaxation" such as he finds in music and other people find in travel. What he meant by "vacation" was a period of useless idleness, of abandonment of Christian concern for a world in need, a carefree farewell to the motivating impulse in the lives of all followers of Christ. None of us should have that kind of vacation.

January, 1956

## EDITORIALS

WITH the coming of a new year there is in the thoughts and prayers of all men of good will a deep concern for what the year has in store for us. What hope is there for the settlement of the cold war and for the establishment of a just and lasting peace? Last summer, in the sunshine of the summit conference at Geneva, we were justified in hoping that the Iron Curtain would soon be lifted and that the differences that so long had separated the East from the West might be settled at the conference table. But in the autumn, starting from the same city, there fell upon our hopes and across the face of the earth the long, deep shadows of the fruitless meeting of the foreign ministers. In so far as settling differences was concerned, the conference failed completely. Our high hopes were dashed to the ground. But all that happened in the year 1955, and as of January 1, 1956, we renew our faith in the moral nature of the universe, and hope and pray once more for a better world.

### Five Steps Toward Peace

SOMEBODY ought to write a book on the role of expediency in international affairs—say, a history with a sizable section devoted to the period since the close of the First World War. What a tome it would be! Especially enlightening would be the final section. The book probably would have to be “for adults only,” because it would be too bad if it fell into the hands of idealistic, believing youth. Something might happen to their faith in the eternal rightness of things. Truth is that horsetrading is not exclusively a pastime of rural and county-seat America. It appears now in the high places of internationalism—in the capitals of the big powers and even at the United Nations headquarters on the west bank of New York’s East River. Big Power *A* votes with Big Power *B* in order that Big Power *B* may feel obligated to support Big Power *A* on the next deal. Sometimes small power *x* is victimized, but next time it may as well be small power *y*. As a means of putting a stop to this ethic of expediency, we recommend five steps to peace suggested recently by Walter Van Kirk, executive director of the department of international affairs of the National Council of Churches. Dr. Van Kirk urged that the churches “(1) insist that American foreign policy be projected within the framework of the United Nations and for purposes consistent with the U.N. Charter; (2) press for continued search for a trustworthy and politically acceptable system for the reduction and regulation of armaments, including weapons of mass destruction; (3) support government efforts to achieve international cooperation in developing the

peaceful uses of atomic energy; (4) work for continued government economic aid and technical assistance to underdeveloped areas, both bilaterally and in cooperation with the U.N.; (5) support programs which identify the United States with the aspirations of subject peoples for self-government.” We commend these proposals to our state department. Our nation and the world, we believe, would be the better for adhering strictly to their noble concepts.

### Building Bridges Between East and West

LAST AUGUST, while the “spirit of Geneva” was kindling hope for peace in the bosoms of men of good will in every land, four Baptists of the United States (Theodore F. Adams, of Richmond, Va.; V. Carney Hargroves, of Philadelphia, Pa.; Joseph H. Jackson, of Chicago, Ill.; and Arnold T. Ohrn, of Washington, D.C.) spent two weeks in seeing for themselves what life is like among the Baptists of Russia. They visited thirteen churches in twelve cities and villages, attended not less than seventeen religious services, and still found time for sightseeing, social engagements, audiences with high officials, and conferences with Baptist leaders. Writes Dr. Ohrn: “From the moment we touched Soviet soil at Leningrad until the day we left that city for the Western World, we were overwhelmed with the heartiest hospitality. . . . Nowhere, inside or outside of Baptist circles, did we ever meet with anything but friendliness.” Concerning the purpose of the trip, Dr. Ohrn says: “Ours was a journey with strictly limited objectives: to visit as many of our fellow believers as possible, to foster Baptist fellowship, and to contribute our bit toward building bridges between East and West.” The visitors found “genuineness, spontaneity, and intense vitality of Christian life” in the churches. They found churches filled with people who thought nothing of listening eagerly to two or three sermons in one meeting. And surely the visit of these four Americans helped to build bridges between East and West. Good will works that way.

### Changed Circumstances, Widening Concern

THE ANNUAL REPORT of the United Board of Christian Colleges in China for the year ending June 30, 1955, states that at its annual meeting on May 3, the board voted to change its corporate name to United Board for Christian Higher Education in Asia. This action, of course, reflected what had happened on the mainland of China, making the old name difficult both to explain and to justify. But there was a deeper



reason for the change. Both geographically and functionally the then current activities of the board made the old name inaccurate. Its work blocked in Communist China, it had turned to other lands. Changed circumstances brought a widening concern broken free of national bounds. So, instead of limiting its efforts to the "China colleges," the board, as indicated by its new name, broadened its interests to include "Christian higher education in Asia." Its new concern included the problems and needs of three developing institutions: Chung Chi College in Hong Kong, Indonesia Christian University in Djakarta, and Tunghai University in Formosa. Between six hundred and seven hundred Chinese and Indonesian youth are now being trained in these institutions. The United Board is an agency of several North American mission boards in the field of Christian higher education. American Baptist members are Dana M. Albaugh, Elmer A. Fridell, and Kenneth Scott Latourette. The board's 1955-1956 budget provides for expenditures of nearly a million dollars. Changed circumstances, widening concern—that seems to be what we must expect in world Christian service today. Let us accept the change—and the challenge—as a God-given opportunity to go forward.

### A Revealing Mirror: 'Statistics of Giving'

THE CURRENT ISSUE of "Statistics of Giving," published annually by the joint department of stewardship and benevolence of the National Council of Churches, reveals that forty-nine Protestant and Eastern Orthodox church bodies in the United States contributed a total of \$1,687,921,729 during the calendar year 1954. Eighty per cent of this amount (\$1,353,553,358) was for congregational expenses, leaving only 20 per cent (\$334,368,371) for benevolences—including home and foreign missions. Forty-one of the forty-nine bodies reporting showed a gain of 9.3 per cent in total contributions over the previous year. The total contribution per member in the forty-one bodies was \$48.81 in 1954, as compared with \$45.63 in 1953, a gain of 7 per cent. Among the fifteen denominations reporting the highest per member gifts for all purposes, are the following: Wesleyan Methodist (\$176.91), Seventh-day Adventist (\$173.94), Brethren in Christ (\$127.51), and Church of the Nazarene (\$124.71). The American Baptist Convention is not on the list. Reason: only a scant \$43.17 total. Last on the list of fifteen was the United Evangelical Lutheran Church, with a total of \$64.86. Since 1930, according to the report, total contributions have moved upward more rapidly than per capita giving. The conclusion from all this would seem to be that it takes many individual gifts to make up the total for a given church or denomination, and that a far larger number of American Baptists ought to give far more in 1956 than they gave in 1954 (or in 1955). A creditable increase, both in givers and in gifts, would be an excellent way to start the calendar-year operation of the American Baptist Convention. Now would be an opportune time also to reconsider the wide gap between current-expense giving and benevolences (including home and foreign missions). Definitely, 20 per cent is not enough for benevolences, though many churches are not giving even that much. The division should be

not less than 50-50, and it should be the conscious effort of all our churches to reach that standard at the earliest moment possible. The urgency of our world mission should make a 50-50 division of funds imperative. It still remains true, today as in New Testament times, that "the field is the world."

### Concerning Justice For Indian Americans

IN KEEPING with this year's home-mission theme, we proudly present in this issue an excellent article by Dorothy O. Bucklin, whose recently published book *Strong Hearts for God* should be required reading in every American Baptist church. Her deep concern in this article is that Indian Americans shall have justice as the Federal Government "terminates" its trusteeship over various Indian groups—a process which is now under way and probably, over a period of years, will move steadily to completion. Already Congress has passed "termination" laws affecting six groups in Oregon, Wisconsin, Utah, and Texas. The Governors' Interstate Indian Council, meeting in Santa Fe, N.Mex., last October, urged partnership between the Federal Government and the states in dealing with this problem, which will remain a national, as well as a state, problem until a solution can be found. In that respect the problem is not unlike that of the desegregation of the Negro. Think what would happen if it were left to the states alone! Obviously, the Indian ought to be free, but his freedom must be guarded at every step. His health, education, and general welfare must be assured. He must become a first-class citizen. His freedom should coincide with his assimilation into the general culture of twentieth-century America. He must not become easy prey for shysters—not if his fellow Americans can help it.

### Mission Boards And Missionaries

WRITING in *The Japan Christian Quarterly* for July, 1955, Jesse R. Wilson, of the International Missionary Council, gives sound advice to mission boards and missionaries. Indeed, it is sound advice for pastors, boards of deacons, trustees, and other persons and groups conscious of the need for harmonious working relationships. Among other things, Dr. Wilson suggests that it is always well to remember that no one is perfect, not even a missionary, and surely not a board secretary; that everyone needs a liberal margin for error, mistakes in judgment, and perhaps even a slight margin for human perversity; that anyone worthy of being either a missionary or a secretary is basically a person of good will who wants to do right in the service of his Lord; that prayer for those who have irritated us not only helps to change them, but helps us to adjust ourselves to them; that it is better to write things out or talk them out with the ones chiefly concerned than to maintain a smoldering silence; and that whether the other party to a misunderstanding ever reveals reasonableness and a sweet spirit or not, as Christians we ourselves are under a divine imperative to be reasonable, easy to be entreated, ready to forgive, and ready to make adjustments for the sake of the high cause we serve, remembering that our Lord is always infinitely patient with us. So may it be with all of us in the year 1956.



## Missions in Transition

**W**ILLIS CHURCH LAMOTT is due a debt of gratitude for stating so clearly some of the basic facts about missions in our day that world events are forcing upon all of us. In his *Revolution in Missions* (Macmillan, 1954), he declares that the missionary movement "stands at the beginning of a new age"; that "the real magnitude" of the great century from William Carey to the end of the First World War is "just beginning to dawn upon us"; that even though "the outlines of the new age lie dimly before us, . . . a change in direction and mood is observable in a new terminology that has arisen."

For example, "the world mission of the church" is now being used for the time-honored "foreign missions." There is no longer the sharp distinction that formerly separated the "sending" churches from the "receiving" churches. And the term "younger churches," used to distinguish the churches established by the missionary movement from the older, more firmly planted churches of the West, is now seen to be no longer adequate. Even the word "missions" and the emphasis in "our mission," "our missionaries," now appear to belong to a former day, as does the sharp distinction between "home" and "foreign" missions. Though for lack of adequate substitutes we shall go on using these terms, perhaps for many years, especially for administrative purposes, it is becoming increasingly clear that they are inadequate for the new age.

As everybody knows, the modern missionary movement coincided with the era of colonial expansion. So it was only natural that the administration and even the basic concepts of missions should bear the marks of colonialism itself. And that very fact makes it imperative that churches, as well as governments, recognize the end of the colonial era. That era is definitely on the way out. India, Pakistan, Burma, Ceylon, Indonesia, the Philippines, Libya—all have won their independence since the end of the Second World War. The struggle continues in other lands, notably in French North Africa, but it will continue until peoples seeking freedom have found it. So the churches, which through their missions have helped to create both the desire for freedom and the will to achieve it, should be first in line to see the light of a new era and to walk in it. Old terminology and old concepts, having served their day and generation, must now give way to new terminology and new concepts.

Reduced to its simplest terms, what is happening today is this: "Missions" is becoming the "world mission of the church." The mission is wherever the church is, whether in the West or in the East, whether in so-called Christian lands or in so-called non-Christian lands. Carrying out the Great Commission is as much the responsibility of the churches of India as of the churches of the United States. Distinctions relating to size, age, and resources are relatively unimportant. Christian evangelism is not the exclusive responsibility of any one group; it is the task of all Christians. Indeed, if the work of evangelism is to be successful, the whole church must present the whole gospel to the whole world. Hence such

terms as "older" and "younger" churches, "sending" and "receiving" churches, are fast becoming meaningless.

Meaningless also is the dividing line between the church and the mission. Delegates from what for the lack of a better term we still must call the "younger churches" at the conference of the International Missionary Council at Willingen, Germany, in 1952, were quite clear at this point. In their own words, "every Christian in the younger churches should be a witnessing Christian," and "where there is a group of baptized Christians, there is the church." Then these delegates declared: "We should cease to speak of 'missions and churches' and avoid this dichotomy not only in our thinking but also in our actions. We should now speak about the mission of the church."

This penetrating insight was but the fulfillment of the combined judgment of the older and younger churches as represented at the conference of the International Missionary Council at Whitby, Ontario, Canada, in 1938. This judgment was that the command of Christ to preach the gospel to every creature "cannot be fulfilled unless all the forces of all the churches, older and younger alike, are gathered in a common loyalty, inspired by a common task, and mobilized in a common service." So the delegates of both the older and the younger churches considered themselves as "partners in obedience" to Christ's command.

From this concept will gradually stem two results. First, the missionary and the mission will assume different aspects. The missionary will be not so much a director or supervisor as a fellow laborer, and the mission will become identical with the church. Then the mission will have come of age. It will have attained the stature that the missionary envisioned and prayed for when he first took up his task. And it will be the highest glory of the missionary to recognize the leadership ability of the Christian national whom he has helped to train. Exactly that process is going on in Burma, in India, and in other lands today.

The second result of the partnership concept will be a new emphasis on the church as a worldwide fellowship. The church is worldwide rather than national or hemispheric. It is as much the church in Nicaragua and Mexico and Puerto Rico as it is in the United States. And primarily it is a fellowship rather than an organization. Churches in the United States are privileged to have fellowship with the churches of Japan and Hong Kong and the Belgian Congo as cooperatively they all seek to evangelize the world. Together they will provide the leadership, the money, and the devoted service that their common task and their common loyalty to Christ demand.

Does all this mean the end of the missionary movement? Not at all. The fulfillment of Christ's command will remain as before. The approach to the task will change, methods will change, but the basic motives and objectives of modern missions will not change. Seen in this new perspective, the task will be greater than before, and the chances of success will be greater, too.

# Hope and Expectancy

*At the beginning of a new year, surely  
God is calling us to a larger service*

By FRANK A. NELSON



WE HAVE just recently commemorated the birth of our Lord and Savior Jesus Christ. He who was born of the Virgin Mary; lived only thirty-three years; was without spot or blemish; gave himself to be the propitiation for our sins.

What a privilege we have of witnessing for this matchless Son of God, who said of himself, "I am the way, the truth, and the life: no man cometh unto the Father, but by me"!

May I extend to the readers of *MISSIONS* magazine and to all of our Baptist friends, a sincere New Year's greeting and my best wishes for a wonderful year in the various avenues of service for our Savior and Lord.

We begin the New Year with hope and great expectancy.

As I have gone from one end to the other of our great convention, there has been a warm response to the challenge to our laity to cooperate wholeheartedly with their pastors in seeking to carry out the commission given us by our Lord in the first chapter of the book of Acts, where he said: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." We cannot all go to the foreign fields to be his witnesses, but there are many opportunities for us to witness for him right in our own Jerusalem.

I have been thrilled as I have visited some of our young churches, the fruits of our Churches for New Frontiers campaign. The enthusiasm shown by the pastors and lay workers of these new fellowships indicates that God is truly blessing this work.

Wherever I go I am hearing encouraging reports about our great Year of Baptist Achievement program. The future of our Baptist churches is greatly dependent upon the Sunday church school. About 85 per cent of all our church members come into our church fellowships through the church school. So I cannot urge too strongly that our churches avail themselves of this extremely well-planned and developed program. I can, and do, thank God for the splendid results being achieved wherever the plan is being adopted. Here may I commend our Board of Education and Publication for the outstanding lesson materials being provided. Many well-trained leaders are going to be developed to carry on our church-school programs. Dedicated and consecrated teachers are going to be concerned for the souls of those under their leadership and for their integration into the

total life—into the worldwide ministry—of the church.

I am deeply concerned for our great world-mission effort. In this day of wonders that never cease and of speed and power unprecedented in human experience, more than ever I feel the need of getting the Good News about Jesus Christ to the ends of the earth, at the earliest possible time. I wish so much that our people generally might experience the joy that comes through the program of tithing. If all American Baptists were tithers, we could the more quickly accomplish what we believe is God's will in this field. To that end, too, I would recommend the adoption of the sector plan, which has been and continues to be a magnificent means of intelligently pointing out our individual responsibilities and Christian privileges.

I rejoice at the growth of our American Baptist witness. Last May at Atlantic City we reported gains of over one hundred thousand baptisms during the previous year. I stated from the platform that I would covet the cooperation of every American Baptist, to the extent that each and every American Baptist would make an honest effort to win at least one soul to Jesus Christ during the year ahead. Were we to do that, I am sure that God would bless our work and us individually in a marvelous way. Sometimes we hear it said that soul-winning is the work of the minister. True, but it is just as much the responsibility of the laity, and the joy that comes when you have gone out to lay the claims of Jesus Christ before a person, and received a commitment from him, is beyond comparison.

Our convention has for years taken a strong stand against the use of beverage alcohol, and for the past three years has adopted resolutions urging a program of total abstinence for all American Baptists. Our Council on Christian Social Progress has recently been active in protesting to the airlines against the serving of liquor aloft. We believe that if more Christians who do or do not use the airlines would voice their disapproval of this practice, the airlines would give heed. Surely the church of Jesus Christ must do more than it has on this matter if we are to stem the awful tide of increase in the use of alcohol and prevent our youth from becoming addicts to this awful curse. On the use of beverage alcohol, there can be only one position for the followers of Christ, and that position is total abstinence.

As we look forward to our annual convention to be held in Seattle, Wash., June 15-22, may God's richest blessing be upon us as we seek to honor his Son.



# New Perils for Indian Americans

*Termination of government management of Indian affairs could spell disaster for individuals and tribes not yet prepared for the change*

By DOROTHY O. BUCKLIN

RELOCATION, mobility, adjustment, change, integration, assimilation—these familiar words are appropriate in describing life in America today. Perhaps we think of them as new words, or new processes, for our Indian citizens, but as a matter of fact the entire history of these people has been within these patterns. The title of a book by G. E. E. Lindquist, *Indians in Transition*, is applicable to their total existence.

The very presence of Indians in the Western Hemisphere was a transition from their Asian origins. The most accepted theory is that they came originally across the narrow strip of the Bering Sea in successive waves of immigration which continued over thousands of years. A few groups remained in the far north. Others pushed on south, urged on by curiosity, hunger, hope, or restlessness. They moved ever onward until their descendants had looked upon almost every part of both American continents.

There may have been many things the particular Indian did not like about his sixteenth-century home, but *it was his*. All its goodness was his for the taking. Individual land ownership had no place or meaning. When he claimed a particular area, it was for the tribe or clan; but, in general, any place he cared to go to or to dwell in was his. If natural disaster, or weather cycle, destroyed its resources, he was free to seek better. Most tribes developed a type of group living which made for good social relationships and integrated personality. Within the mores of the tribe its members were well educated for the type of civilization they knew. It is doubtful that nervous breakdowns, juvenile delinquency, or social tensions as we know them today were to be found in the Indian's early society. But there was little that was permanent about his early home, and no uniformity with other tribes in culture or mores. Often Indian groups were as alien to one another as to the white relocatees who came to the New World from the exact opposite direction.

Another complicated phase of transition began with the arrival of white settlers. It meant an ever increasing occupation of the land by men with very different ideas of what was necessary for good living. Among these ideas was the concept of individual land ownership and free enterprise. It soon became evident that Indians must move again and again if they were to preserve their own cherished way of life. Eventually this came to be movement under coercion and into restricted areas. The white men who took over Indian lands imposed their laws upon the Indian inhabitants. Though reservation

assignments were made by treaty, it was often the choice of the aggressive newcomer which determined where Indians should live.

The years inevitably brought more changes, and always there were new roads to be traveled. These were often journeys of the mind and spirit that required continual adjustments to changing social patterns. Many of these were bewildering to the Indian and often met with resistance. For it was not always clear to him that the benefits the white man offered, or imposed, were desirable when measured by a way of life that to the Indian was good. His old customs and relationships had meaning and security. To give them up meant a loss of identity, not only for himself, but for his children and their children.

The rapid and ever expanding development of the United States brought physical changes. And shifting political emphases made for varied interpretations of what was good for the Indians and for frequently opposite ways of managing his affairs. These fluctuating interpretations have brought Indians into a present-day situation confusing and challenging to the entire nation. For the problems are not his alone. Their making and their solution are the responsibility of us all.

IN A PARAPHRASE of Psalm 23, the Kiowa Christians express their trust that the Good Shepherd will lead them into "roads 'way ahead good." If this faith is to be fulfilled, Indians and non-Indians together must seek God's will and work together to find the good roads.

The Indian American must have the help of informed fellow citizens who understand the problems and seek solutions which strengthen our entire society. It should be understood that he is a fellow citizen. Since 1924, each Indian born in the United States has had full citizenship. His exercise of the right to vote is on the same basis as that of any other citizen in the state in which he resides. He is required to pay and does pay federal income tax and such poll tax, sales tax, and property tax as may be imposed by the community in which he lives. He does not pay tax on reservation lands which are held in common by his tribe, because the canceling of that tax was a part of the treaty which assigned the reservation. Such exemption was a partial payment for the great expanses of land given up in exchange for the limited area—and sometimes poor resources—of the reservation.

Indians are not a "vanishing race." They presently



number about 450,000. Of this total, 250,000 live on reservations. However, they are free to go anywhere they choose, just as any other citizens. Many prefer to live on reservation lands and will continue to do so. Others, with more initiative and self-confidence, are moving under both governmental and personal relocation plans. Some reservations have extensive resources and, with proper development, can provide ample support for the tribe to which they belong. Other areas are too limited for any hope that adequate economy can be developed there. The Navaho is the most dramatic example of this character, but is by no means the only one. In some parts of Oklahoma, where Indian lands are individually owned, the general economy is too limited to offer adequate living for all Indian people. Many have gone from that state into the large cities, but relocation for permanent residence has been a slow, steady procession rather than a rapid movement. In 1954-1955, about twenty-eight hundred were moved under the U.S. Government relocation program. The appropriation for this year anticipates stepping the number up to five thousand. Others have moved without government assistance. However, this process cannot be accelerated until Indians are ready for the change.

**T**HE SAME intangible factors which influence relocation must also be recognized in any legislative actions to terminate government management of Indian affairs. Ambition, incentive, attitude, freedom of choice—all enter in. So does history. In the understanding of most Indians, treaties were made for eternity. The obligations which the Government assumed for Indian affairs were in exchange for vast lands and ancient freedoms, and the Indians considered the agreement as binding for all time. Government obligations were to include protection and management of Indian lands, so that their resources would sustain and benefit Indian people; the education of Indian children; provision of health and welfare services; and the assurance that what the Indian had acquired by treaty would be forever his.

In the recent clamor to "free the Indians," it is not surprising that Indians themselves ask who is being freed, and from what. Is the Indian being freed from some sort of bondage, or from the protection of his person and property, which he feels is his by right of treaties presumably executed in good faith and in exchange for vast resources? Is the proposed liquidation and distribution of the present tribally held lands for the Indian's benefit, or to make accessible to covetous neighbors the minerals, forests, grazing lands, water rights, and other valuable assets?

Some sort of termination is inevitable as the result of the economic, social, and political development of the Indian people themselves. However, this is not a simple process or one which can be hastily arrived at without danger of harming many people. There are some three hundred tribes, with multiple differences of language, custom, dwelling, occupation, and experience in adjustment to non-Indian neighbors and general American culture. Governmental relationships are exceedingly complex. Nearly four thousand separate acts of Congress have resulted in nine thousand differing regulations governing Indian affairs. It is doubtful that the regula-

tions for any two tribes are the same concerning protection and use of tribal holdings, educational facilities, or welfare provisions. Tribal lands under the management of the federal bureau of Indian affairs total more than fifty-eight million acres. The very volume rules out rapid distribution to individual allotment.

In any action for termination there should be opportunity for those whom it affects to make choices. Freedom to select or reject must be allowed the members of each tribe, without severing communication or destroying confidence. Similarly, the resources for welfare services and the grasp of the special problems involved vary enormously among the states within which Indians reside and to which welfare and educational responsibilities would be assigned. Termination requires renegotiation of the treaty of each tribe. Time must be given for both Indians and their neighbors to understand all that is involved.

In relation to proposed enactments, citizens of a particular state should become specifically informed about what would be involved in their state's responsibility, as well as the effect upon the rights and well-being of Indian neighbors. All citizens may well question any blanket legislation which seems to provide a solution of all Indian problems. The 1955 Pronouncement on Indian Affairs by the National Council of Churches was an effective expression of this concern.

Another hope for the road ahead lies in education. At Green Lake last summer, a panel of Bacone College alumni reported to the missions conference on the contributions the school had made to them. One graduate injected a lighter note into the report by saying, "Bacone taught me to scrub floors, wash dishes, and do other chores and thereby become what the psychologists describe as 'a wanted person.'" While this was received with laughter, it was perhaps the most profound comment made. For more than anything else, the Indian wants to be accepted for himself. Few of the roles usually assigned to him are of his own choosing. He does not want to be a romantic, legendary figure; nor the focus of tourist curiosity; nor the object of sentimental pity; nor the victim of discrimination or neglect.

The Indian is aware that many of his people still need special education provisions if this goal is to be reached. He no longer hides his children from the authority sent to enroll them in school. While he regrets the break-up of family relationships when his children are sent to off-reservation boarding schools, he has come to recognize that some areas are too inaccessible or sparsely populated for the maintenance of local schools. He recognizes that this is an era for which new skills and self-confidence are required. He, therefore, more readily accepts the boarding school, so that his children may be prepared for off-reservation living or for leadership among their own people if they choose to return to their former homes.

**I**N THE earlier era the Indian welcomed—indeed, sometimes begged for—a church-supported school. As white settlements grew on the reservations or towns developed within commuting distance, he was grateful for the transition from mission auspices to public schools, as mission boards came to feel that such integration



This boy (bubble gum and all), with his dog, is representative of Indian Americans of tomorrow. What will tomorrow bring? What hope for things to come?

would mean a fuller part for the Indian in a more advantageous community. Few schools on reservations are still mission sponsored, but fortunate indeed is the Indian community which has a teacher of broad vision and Christian principles.

Some boarding schools and specialized education institutions are still needed. For seventy-five years, Bacone College has played a significant role in both general and religious education. Founded to train Indians as Christian leaders, it now has scores of alumni who hold places of distinction and usefulness among Indian groups and in general society. The majority of its students still come from limited circumstances, and have not had adequate opportunity to demonstrate their capacity for scholarship and achievement. Bacone has been highly successful in preserving the best of Indian culture and at the same time developing capacity for full participation in any part of the American scene.

This year its 176 students are of fifty-five tribes from twenty-three states and from Mexico and Panama. The improvements, brought about through the jubilee campaign funds, have boosted both student and faculty morale. The religious program through the Bacone Baptist Church has been intensified and the academic program is at a high level.

Wherever Indians live there is need for an accelerated program of adult education in health, citizenship, occupational skills, and church life. To find the road good there must be preparation for more productive development of reservation resources, for successful adjustment to off-reservation living, and for emotional security in intercultural activities. There must be opportunity for formulating the goals and philosophy which give purpose to life and for religious expression which gives life meaning and motivation.

Therefore, the best hope for good roads ahead is in the fellowship of the Christian church and its witness among Indian Americans. To this end many denominations have their own program of Indian missions and there are several types of ministry in which Protestants work together constructively. The religious-education program in government boarding schools is one such ministry. In all these schools there is a program of Christian education. In several schools resident directors are supplied through the division of home missions of the National Council of Churches. At Stewart, Nev., American Baptists were assigned the responsibility for the division. They provide a staff of three full-time workers, who also conduct work on reservations nearby. For other boarding schools where there is not a resident



director, American Baptists, as well as other denominations, make available the service of missionaries in the area. For all Protestant-preference boarding school students, the religious education program includes worship, Bible study, recreational activities, and counseling.

The division of home missions also maintains the Cook Christian Training School in Phoenix, Ariz. Here Indians with limited prior education are trained for pastoral, evangelistic, and Christian education leadership among their own people. Relocation ministries through city centers where Indians have found employment is another major interdenominational effort.

**T**HE MINISTRY of American Baptists among Indians is varied, and it constantly endeavors to adapt its approach to meet changing needs. For nearly one hundred fifty years, missionaries sent by the American Baptist Home Mission Societies have directed Indian people into the "Jesus Road" with certainty that there is no better way, or no greater good, than the saving power of Jesus Christ.

In 1956, American Baptist ministry to Indian Americans includes twenty-eight churches made up of people of eighteen tribes in seven states; three Christian centers in three states; Bacone College and its sister institution, the Murrow Children's Home; and a number of city churches reaching out through Christian friendliness to relocatees. Major responsibility for this ministry is carried by the American Baptist Home Mission Societies. New York state shares in the support of three Indian churches, and one church is under the Wisconsin State Convention.

All American Baptist Indian churches had additions by baptism last year. Among Indian churches there is one baptism for every fourteen members, as compared with one for every twenty-six members in the American Baptist Convention as a whole. All the churches carry responsibility for their own operating expense, and most of them assume the major cost of upkeep on buildings. Requests for White Cross materials have steadily diminished, as Indian woman's societies accept quotas for things sent to other missions. This year ten churches are either assuming in full, or increasing their share of, the support of their pastors.

There is a growing emphasis on leadership training, both in the churches and through camps and assemblies. Both youth and adult delegates are sent to state camps, assemblies, and woman's houseparties. The twelve Oklahoma churches conduct their own youth camp. The churches in Nevada and in Montana held family camps last summer, as well as association meetings and evangelistic services.

Four Indian churches now have interracial membership. This adjustment to a changing community offers the best hope for the continuing life of these churches. It is becoming evident that a few churches must consider merging. This is especially true in Oklahoma, where many members have moved away from open country churches, and there are no longer enough people to warrant a full-time leader for each church. Tradition and the attachment to the church of one's ancestors are not easy to change even for those who are pushed by economic necessity toward new residences in cities.

Not all of the Indians who move to cities are church members. But for all of them the church has responsibility for a ministry which will help with their adjustments to city life, provide a wholesome environment for their young people, and proclaim the unsearchable riches of Christ. Here the Christian center plays an important role. Centers at Clovis, Calif., and Anadarko, Okla., are in focal cities to which people come from nearby Indian communities for seasonal employment, or permanent residence, or trade and government-agency contacts. The Reno center is in a city where Indians are not so much changing residence as making more contacts with the larger part of the city to which their reserved colony is attached.

Missionaries in all three centers note that delinquency is too readily the reaction to uncertainty of acceptance, that alcoholism is often the response to homesickness, and that confusion results from exposure to the tensions of city living. In the Christian centers Indian people find recreational activities, worship opportunities, and understanding and patient counselors who take time to analyze needs and make contacts for their people.

Like all Christian centers, these three try to serve all people within their reach. They have led the way in interracial activities which have won the appreciation, support, and emulation of their larger communities.

A new ministry which needs the awareness of all our churches is that which will seek out and draw into fellowship those Indian families who have become relocated in the large urban centers far distant from their former homes. Recently a fine Kiowa Christian who has relocated in Los Angeles wrote, "I took your advice and sought out the Baptist Temple. The pastor is truly a friendly person, and others in the church have made me welcome. I am taking my church letter there."

Not all of those who relocate know of a church to attend or have quite enough daring to venture to find one in their new neighborhoods. Effort is made by pastors of Indian churches to encourage their people who move to find a new church and to inform pastor or Christian friendliness missionary in the new city of the opportunity to encourage the newcomers to find fellowship in city churches. Much more effort is needed if those who relocate are to find the new life good.

**W**HETHER the Indian should retain the mores and attitudes which make him a special group or whether he should lose his identity in the larger culture, is an age-old question. That the Indian has so long retained a distinctive identity is evidence of the basic belief that in this nation people have the right to the expression of their own values and to add them to the values of other groups, so that all may be enriched. The Indian has had a profound and often unacknowledged influence upon the complex society which is "American." For many years reservations or some type of distinctly Indian communities will continue, because for those who remain there such communities are their preferred environment. Others will continue to move into cosmopolitan areas and there merge with the community they choose. Wherever the Indian dwells, the Christian church has the responsibility of putting before him the witness and training which will assure him of a better tomorrow.



# Change and Challenge in the Orient

## *An Article in Two Parts—Part I*

By EDWIN A. BELL

THE PROBLEM of shaking hands with an octopus is in knowing where to begin. So it is with the production of an article on the Orient. One writes with diffidence and certainly with no claim for correctness of observation or penetration of insight.

This article records, by request, some observations and impressions, the fruits of a two-month visit to our mission fields in Japan, the Philippines, Hong Kong, Thailand, Burma, and India. Mrs. Bell and I found the experiences incident to this travel among the most fascinating, and at the same time disquieting, experiences of our lives. It was all there: snow-crested Fujiyama; the uniquely picturesque pagodas and temples of Shinto and Buddhist Japan; petite Japanese women in colorful kimonos, klop-klopping down the streets in their cleated sandals; bewitching little children with shining black eyes; warm hospitality of Japanese Christian homes, where we sat cross-legged on the floor drinking innumerable cups of sweetly scented tea and making ludicrous attempts to eat with chopsticks; smiling, friendly faces and interminable ceremonial bowing.

We were enchanted, too, by the calm of Manila Bay, with a view of Corregidor, stirring poignant memories of the tragic dispatches in the press announcing the fall of Bataan, followed by the gruesome death march; ships riding at anchor in the placid waters silhouetted against the glow of the rising sun in an Oriental sky; a long look across the rice fields to the mountains where Hopevale lies.

We winged our way through an azure sky to amazing Hong Kong, incredibly beautiful from the air. We shall never forget this city, with its countless rickshas pulled by barefooted coolies, always at a trot; its fishing boats, with multicolored sails in the harbor; its sampans for passengers propelled by a long pole from the stern in the hands of little Chinese women dressed in glisteningly clean pajama-styled costumes; its colorful signs in bewildering Chinese characters. We had a visit to the nearest permissible approach to the border between the crown colony of Hong Kong and Red China, and a long, searching look to the distant hills.

We were charmed by Bangkok, exotic and bizarre, a paradise for amateurs in color photography, with its towering Temple of the Dawn dominating the city; its many pagodas and Buddhist temples, with roofs ending in elongated points turned upward to lead the evil spirits off into the air and thus prevent their entrance, and with thousands of tinkling bells, festooning the eaves and swaying ever so slightly in the gentle breezes;

its Buddhist priests, in their saffron-colored robes, strolling through the streets early in the morning, carrying vessels in which to gather their rice, fruit, and vegetables for the day's nourishment. Here and there were kneeling figures bearing gifts in outstretched hands, awaiting the coming of the priest to receive their offering and their worship. In an early-morning visit by boat to the river market, crowded with little ships bearing all kinds of wares, we saw the edibles and household necessities for sale, and watched the families who live in houses built out from the banks over the water at their morning toilettes, washing faces, teeth, the body, the baby, clothes, dishes, and kitchen utensils all in the same spot.

WE EXPERIENCED the fulfillment of dreams for decades in seeing the Burma of Ann and Adoniram Judson and of other pioneer missionaries. In Rangoon we saw the fabulous Shwe Dagon Pagoda, rising almost to the height of the Eiffel Tower in Paris, covered with gold leaf from bottom to top, glistening in the tropical sun; in Moulmein, a mission hospital, where we had delightful fellowship with the all-Burmese nursing staff at early morning prayers in the chapel, where we led the service, and took a group photograph on the lawn before the beginning of the day's work. Lashio was of deep interest because of all we had read about the Burma Road during the war. There were group pictures before giant poinsettia bushes aflame with hundreds of blossoms worth several thousands of dollars at Swiss market values in Zurich.

A ride over the Burma Road took us to Kutkai. Four or five hundred Kachin Christians assembled out of nowhere for an hour or two of fellowship with us in the thatch-roofed building which served as a school, a church, and a community hall. Some of these people, we were told, had walked more than forty to fifty miles to have this short period of fellowship with friends from the West. We paused in Musé on the Schweli River to meet the congregation of a Shan Baptist church, not more than ten miles from the border between Burma and China.

There were unforgettable evenings of fellowship with missionaries all along the line, services in the churches of the Christians of Burma. We recall one church in particular with its choir composed of students from the middle school in Bhamo, almost lilliputian in stature, the girls picturesque in their *saris*, as clean as clothes could

possibly be washed, faces shining, smiling, intelligent—eloquent in their testimony of the transforming power in Christ.

Then on to fabulous India. In Calcutta we saw thousands of more than half-starved cows roaming at random through the crowded streets, impeding traffic, sleeping or reclining indolently on the sidewalks against the Macy's, Altman's, Gimbel's, and Empire State Buildings of the city. We saw elephants and camels on the highways; sacred monkeys darting across the roads or perching in the balconies over the temple courts, looking down at priests and worshipers with glances in which one imagines he detects malice, mischief, and mockery. We drove along the Brahmaputra River in Assam, pausing for a visit at a roadside potter's shop, with his wheel and piles of vases which he turns out with surprising swiftness, certainly not unlike the wheels of two thousand years ago. Of course there were visits to the Taj Mahal, the Kutab Mina, and Prayer Meeting Hill. And there was an all-night ride in an Indian train, where one carries his own bedding and may, if the compartment is crowded, sleep on the floor or on a shelf suspended like a baggage rack in the top of the car.

This is the Orient, with its magnificence and its squalor, its beauty and its ugliness, its fascination and its repulsion, its superstition and its genuine faith, its appalling ignorance and its intelligence. No wonder it casts a spell over those who know it. One's feelings run almost the gamut of human emotions in the series of experiences which such a visit affords. Like Paul, the heart of the Christian is deeply stirred within him as he sees the people so much given to idolatry and other comparable practices. Like the Master, he is moved with compassion as he looks upon the multitudes who are, indeed, scattered as sheep not having a shepherd. He shares the earnest conviction of the splendid missionaries on our staff that here, indeed, is a harvest to be gathered if only enough laborers are sent forth into the harvest.

**B**UT THE ORIENT is predominantly an area of change and, let it be strongly emphasized, of challenge. The words of Chester Bowles (in his *Ambassador's Report*) are indeed relevant. The history of our time will be written in Asia in the next few years. This statement from the recent Conference on the Christian Prospect in Southeast Asia—a conference of Asian Christian leaders—is also exceedingly relevant: "There is no part of the world in which political and social change is taking place with more dramatic rapidity than in Asia. New and powerful forces are reshaping this most populous region on earth. The Christian church is called to live its life and bear its witness in the midst of this Asian revolution—the end of which no man can foresee." It is not too much to say that the peace of the world, the lives of millions of men and women around the globe, the future of civilization as we know it, and indeed the destiny of mankind, may well be bound up in the course of events in the Far East.

The present-day ferment in the Orient is the result of the collapse of empires at the close of the war. Out of former colonial holdings have risen not fewer than six new nations—India, Pakistan, Burma, Ceylon, the Philippines, and Indonesia. At the scene were conflict-

ing forces seeking to control these nations and to determine the shape of things to come for them. There is no guarantee of a settled pattern anywhere. Everywhere there are indications of change.

**J**APAN is disquieting. She is confined to exactly the same territorial limits which marked the boundaries of her empire in 1850, with two and a half times the population, and a very small amount of arable land compared to her total land area. She has no overseas possessions. Survival is a matter of increased industrialization, greater access to raw materials, added capital, and greater freedom in finding market outlets. Industrialization means a growing proletariat and therefore greater susceptibility to the patterns of Marxism. The president of the Upper Chamber of the Japanese Parliament outlined to us in rather graphic fashion the present-day problems of Japan. Waseda University students cited the popularity of the Marxist philosophy on one hand and nihilism on the other among the students of Japanese universities. They also called attention to the growing indifference among students to religion in any form.

Mission work in Japan is probably more difficult and less productive of immediately visible results than elsewhere. Here as in other places in the Orient the pundits of Buddhism and of Shinto are struggling valiantly to bring about a renaissance of these ancient religions. Around the Buddhist temples and Shinto shrines are constant streams of students from middle schools and universities, under the guidance of teachers and priests who try desperately to reclaim the younger generation for the faith of their fathers.

The issues of the social revolution in the Philippines are not settled. The energetic and sparkling minister of labor recited for us his struggle to establish a minimum-wage law which would guarantee the agricultural worker at least two pesos (\$1.00) per day, and five pesos (\$2.50) for the industrial worker, both amounts pitifully inadequate in comparison to the living costs and commodity prices. This effort was being bitterly contested by industrialists and owners of large acreages. The Roman Catholic hierarchy seems bent on the achievement of complete control of the religious life of the people in the same way as in Spain. President Ramon Magsaysay is credited with complete sincerity, unimpeachable integrity and the fullest measure of sympathy with the common people—the No. 1 patriot of the island republic. But the electorate of a new-born democracy is as capricious as an adolescent school girl, and prophets who would predict with conviction the continuance of the present regime after another election were not numerous. Fifty years of American colonial policy, though making a tremendous impact in the cities, apparently did not penetrate too far into the village life of the hinterland. There is a vast undeveloped area of life in the islands to be dealt with.

One is uneasy in Hong Kong—an amazing city, a British crown colony, with a limited hinterland acquired on a ninety-nine-year lease from the Chinese Government, now deposed. Less than fifty years remain in the life of the lease. In the city are refugees, several hundred thousand of them, whose habitations are one-



roomed shacks, fabricated of the flimsiest material (ply wood, cotton sacks, cartons, and what not). These huts cover the hillsides around the city, crowded together in the closest possible proximity; or are set up in the center of the thoroughfares of the city, with long rows of wooden toilets lining the center of the adjoining streets. Needless to say, fires clean out these hovels from time to time, producing untold miseries for thousands of these unfortunates. The youth of the city are avid for education, and the cry is for schools and more schools, plus needed augmentation of medical facilities. Young people are subject to all sorts of enticements from the China to the north to return to the homeland to help build a new people's republic. One feels that the Communists could take the city overnight in any military engagement but nobody in the city seems to fear this eventuality. Whether or not this will take place is a secret of the future.

The future of Thailand is inescapably linked with the outcome of events in the neighboring Indo-China. July, 1956, the time agreed upon at Geneva for elections in Indo-China, may therefore determine the destiny of the richest rice-producing area in the world and, with it perhaps, all of Southeast Asia. This, too, is on the knees of the future.

**M**ANY THINGS in changing Burma produced disquietude. Our missionaries allowed us no travel outside of Rangoon by train or car, because of dangers from mines on the railroad tracks, road blocks, bandits and guerillas on the highways—vocalizing the No. 1 problem of the new Burma Government to make homogeneous a land with astonishing diversity of tribal loyalties, language, mentality, and culture. The great new Communist Chinese embassy in Rangoon, whose very architecture and size convey an interesting impression of the predominant power of China, produces a curious psychological effect on the people of the city. Such travel as we did from Rangoon was confined to the air until we got to northern Burma. One rides along the Shweli Valley, a small portion of the border between Burma and China (at some points the border markers are within ten feet of the highway), and feels himself face to face with Red China. And one's sense of apprehensiveness heightens. The future here is, indeed, delicately balanced.

In Burma, too, savants and priests are working assiduously to revitalize the appeal of Buddhism and make it the religion of the people. The effort is to make it the religion of the state, to tie it to the birth of the nation, the achievement of self-determination, and to equate it with patriotism. Anti-Western sentiment and the identification of Christianity with the colonial period of Western occupation are exploited to the full. The new Southeast Asian Cultural Center, as it is euphoniously termed, or Buddhist University, as it is more commonly known, with large grants from the Burma Government and the Ford Foundation, conveys the suggestion of strength to the movement.

But one feels that hopes for the preservation of the liberties of mankind and their extension in Asia are really centered in India. Here, too, issues are joined but not decided. *[To be concluded next month.]*

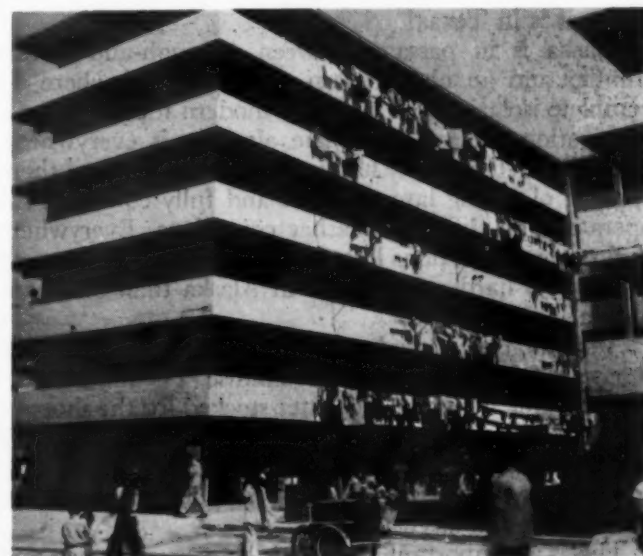
January, 1956



Part of what is said to be the largest Buddhist temple in the world, Nara, Japan. Students gather here



Picturesque river market in colorful Bangkok, Thailand. People live in houses which line river banks



A sample of the new housing which Hong Kong has provided for its refugees—only beginning of hard task





Rev. and Mrs. Howard E. May, Jr., and adopted daughter. Mr. May is pastor and administrator at Cordova

**A** NATIVE SON of Alaska, a product of the missionary enterprise, now a leading Methodist minister, P. Gordon Gould, likes to think of the words used to describe ancient Palestine as being applicable to his homeland—"a land of hills and valleys."

The words are, indeed, appropriate. And as one travels about the territory he soon discovers that there are hills and valleys, not only in the topography of the land, but also in the lives of its people. The hills are high and the valleys deep. Nothing is medium. Everything is extreme. The beauty is breath-taking and the ugliness frightful. There is goodness here of a high order and wickedness to match. Great wealth lives with the most abject poverty. The churches are the best and the worst. Problems are staggering and opportunities are unexcelled. Everything is on a vast scale. Indeed, one could almost say that in Alaska everything is twice as big as it is in Texas!

Alaska is in passage between a rough-and-tumble frontier and an ultramodern civilization. Nowhere do complete isolation and the most modern means of communication mix as here. The airplane is everywhere. Every little community has its flying strip, many of them capable of taking large aircraft and fully equipped for operations in difficult weather conditions. Everywhere radio communications link the people together day and night. It is harder to get lost in Alaska than on Manhattan.

Anchorage is a modern city of 60,000 people. The shops are full of the finest merchandise. The main streets of few American cities are better stocked for the shopper than is Fourth Avenue, Anchorage. The prices are about the same, too. There are radio stations, theaters, concerts, and two television stations. Schools are as modern as can be found anywhere.

This is an important crossroads between America and the Orient. The Anchorage airport is one of the best anywhere and is excelled in volume of traffic by only

*THE LAND, whither ye go to possess it, is a land  
the rain of heaven: a land which the Lord thy  
are always upon it, from the beginning of the year even*

## ALASKA: Land of Hills and Valleys

*In a land where the hills are high and the valleys  
where everything is extreme, are problems and*

three others in America. Anchorage also boasts one of the busiest seaplane bases in the world. The airplane has superseded the dogsled in one dramatic leap. It is in such a setting that the churches are at work in Alaska.

Unfortunately, American Baptists have no work in this important center of Anchorage. Back in 1919 this entire area was allocated to us, but we occupied only the Kodiak field, until more recently when we extended the work into Cordova. It is a source of deep satisfaction to hear the expressions of commendation given from all sides on the work being done on both these fields.

It was in response to urgent requests that I recently went, with Dorothy O. Bucklin, to Alaska to visit our workers there and to attend an important interdenominational conference in Anchorage.

**O**UR FIRST STOP was at Cordova, where Howard E. May, Jr., met us at the airport in the rain. It was not until we returned ten days later that we were able to see the place except through a downpour.

The Presbyterians had the church at Cordova for several years. It is an indication of the fine relationship which exists between the responsible church groups there, that when the Presbyterians were unable to carry on the full program required, they asked American Baptists to take over the church, and the community of Cordova asked us to manage its hospital. Today, with a new hospital building nearing completion (built by the community and the territory), and with the church prospering under the fine leadership of Howard May, assisted by Elsie Petteys (who has established a full Christian center program), our work at Cordova is more encouraging than it has ever been.

The hospital is owned by a group of community-minded citizens and operated on contract by the American Baptist Home Mission Societies. As an indication of the fine way this hospital has developed, it is soon to be

25



is a product of the Christian center at Newark, N. J. Vivienne Greene is at McWhinnie Cottage and Muriel Turner at Doane Cottage, with only Pearle Rold to serve as relief housemother for all three cottages. It is a heavy task for so few workers, much too heavy. We need at least one more couple at Kodiak. Not just anyone can do this work. It takes rare qualities of Christian grace, patience, cooperation, and understanding, as well as much physical stamina. The fourth cottage is on Spruce Island, which we visited later.

The church on the hill is more than a symbol, it is a living witness to Christ. I preached Sunday morning to a congregation that filled the ample sanctuary, so that latecomers had to sit in the front pews. The service led by the missionary pastor, John Molletti, was worshipful and warm. Like many of our churches, this one is crowded for space, is instituting a double session of the church school. Something must be done soon to expand the space in which this strategic church can do its work.

The Mollettis have a large place in the life of the community as well as in the church. Our church at Kodiak continues as one of the brightest spots in all Alaska. Their work is strengthened by splendid cooperation of Estelle Marlin, director of religious education.

The great adventure of our visit to Alaska came the day we flew to Larsen Bay and Ouzinkie in a "Goose," a two-motored amphibian that flies off land or water. After landing in the water, it waddles upon land to discharge its passengers.

**L**ARSEN BAY is a fishing village, its unpainted cottages scattered along the shore of a beautiful mountain-framed bay. Its large cannery and fishing boats provide work only in the summer season. In October the cannery closes and most of the people leave. The few remaining have a little school for the children. Our missionary family, Norman and Joyce Smith, with their four children, provide the only other community activities.

It is here that the *Evangel*, our missionary boat, is based. By means of it the gospel is carried to the isolated canneries and fishing villages all around Kodiak Island. One has only to imagine the loneliness and isolation of these out-of-the-way places to understand what the ministry of the *Evangel* must mean to these people.

Norman had gone "outside" to Seattle with one of the children for medical attention, but Joyce and the other three lively youngsters welcomed us. They were as busy as bees, carrying on the activities at the chapel and getting ready for the severe winter ahead of them.

The tarpaper shack in which the Smiths make a home for their children is quite inadequate. But they do not complain. Quite the contrary. They rejoice in their work and the privilege of ministering in a place where they are so greatly needed. It is we who live so much more comfortably who must be concerned lest the rigors of life put too much strain on the health of our missionaries and their children.

As our plane took off from Larsen Bay and started up to top the snowy mountains, a view was spread before us that combined the rugged beauty of Norway and of the Alps. Every new vista lay before us with such perfection that we had a feeling of unreality, as though it could only be a dream, or perhaps a picture on canvas.

Soon came an unforgettable experience. Someone had suggested that we might see a bear, and it was not long before we spotted one down by a bay, fishing. We circled close and saw a beautiful creature with a blonde mane. He was a huge animal, for the Kodiak bear is the largest in the world. Then, topping a rise we flew low along another bay shore, and saw there, as though posed for our special benefit, the largest bear any of us had even imagined. He stood, defiantly, unmoved by the aircraft, as though challenging us to invade his domain if we dared. Many old residents have yet to see a wild bear alive. In one day we had seen more of Alaska in its wild beauty than many could expect to see in a lifetime.

We arrived in Ouzinkie in the early afternoon, hungry as the bears we had just seen. Mary Setzkorn, known by all as "Setzie," prepared us an excellent meal. The *pièce de résistance* was a special kind of smoked salmon called Beleke, which changed all our ideas about smoked or dried fish. It was delicious and we soon took care of a large quantity.

A few months before our visit, Marjorie Moreau, from New Hampshire, a Baptist Missionary Training School graduate, had come to help Setzie. She was fitting in so well that she almost admitted liking Alaska better than New Hampshire!

These missionaries preside over one unit of our Kodiak Children's Home and minister to the village. They carry on a full program of religious activity—Sunday school, chapel services, Scouts, clubs, and a kindergarten, besides giving full care to seven children in the home.

The growth and development of Alaska can be seen everywhere. The sense of temporary expedients which has marked everything in the territory is being replaced by an air of permanence. The people are investing in new, beautiful and, more significantly, permanently constructed homes. There are still many shacks and ramshackle business houses, but many of the new ones reflect the new spirit of Alaska. The adventurer who came for a brief time to exploit the wealth of the territory is out of date. Everywhere we went, we heard of new community organizations being formed, new schools and hospitals, new roads and streets.

**T**ODAY the church, with its ministries, has a recognized place in Alaska it has never had before. People are now settling down with their families; they want their children to have advantages they never had themselves. Alaska is growing up. It will have rough edges for a long time, but the processes of culture are evident everywhere. It is the day of opportunity for the churches. If we make the adjustments to new conditions and carry our message with vigor and wisdom, Alaska may prove to be one of our most fruitful fields. We cannot, however, take such a result for granted. We could fail here as we have failed in other times and places.

There are churches in every community of Alaska. It may surprise many people to discover that already the territory is overchurched, so far as the number of churches is concerned. Building is exceedingly expensive, and so few churches have the facilities they need. Unfortunately, a great horde of sectarian groups are trying to crowd into the territory at the expense of already es-



tablished work, causing untold confusion and all but destroying the Christian witness in many places. This is going on in all parts of the territory, and there seems to be no way of stopping it—at least for the present or in the immediate future.

For sixty years the Friends have had a fine work in the Kotzebue Bay area in the Arctic. The population is almost entirely Eskimo living in ten villages. One town has seven hundred, the rest have less than two hundred people each. The remarkable thing about this work is that practically all the people there have been won to Christ and a regular ministry is provided for them. Harold Beech, the missionary, is a Baptist, although he is working faithfully under the Friends board.

**A** FEW MONTHS AGO, a missionary, well-financed from the States, came in and began trying to win adherents, although he had no one to approach except members of the Friends churches. With money from his home board he is building chapels in the villages, and in his zeal to start his work he is causing all manner of confusion, strife, and division among these fine uncritical people. The most embarrassing thing about this situation to us is that the invading "missionary" is a Baptist, and the money on which he works is supplied by conscientious people in the belief that their workers are winning the lost, not destroying the faith and fellowship of other Christians. This, unfortunately, is not an isolated instance in the work in Alaska. There is much yet to be done, but it is not being made easier by zealots who walk roughshod over other Christians already in the field. It was reported that when asked why they do not go to more needy fields, these "missionaries" admit that such work is too difficult. They want to get established where others have prepared the way and where quick results can be reported. It is easier that way!

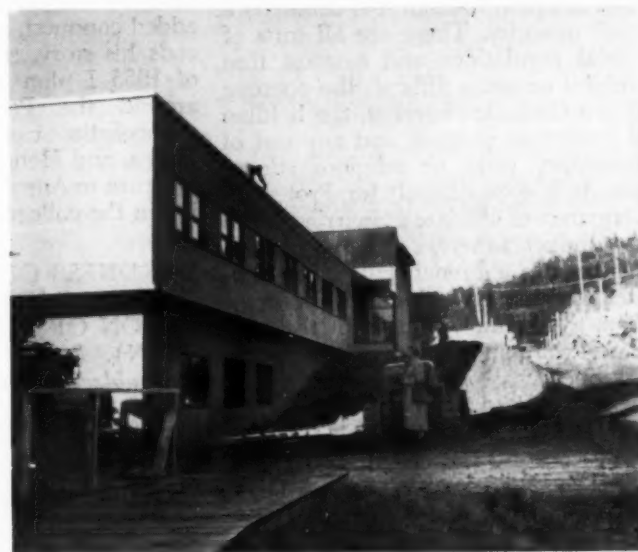
It was to discuss the task before us in Alaska and to try to solve just such problems as this that representatives of eleven Protestant agencies working in Alaska met for three days in October. The meeting was called by the Alaska committee of the National Council of Churches of Christ in the U. S. A., of which Dorothy O. Bucklin is chairman. Missionaries were there from such remote areas as Point Barrow and Nome. One was wearing his mukluks of reindeer skin, with thick soles of Oogruk skin, handmade by the Eskimos. Others, like ourselves, were from the canyons of New York, along with pastors and other mission workers. It was a delightful fellowship in which the contrasts of race and creed and geography only emphasized our oneness in Christ.

Several attempts previously have been made to organize the churches of Alaska in a cooperative fellowship. All of them so far have failed, because they were premature. Now a new fellowship is being formed which gives promise of permanent and wholesome growth. There is a strong Christian group in Alaska and many of the churches are rapidly reaching self-support. Leadership is increasingly competent. The problems are as big as the country, but God is bigger still, and his people can be victorious by his grace and power. He requires only faithful service.

January, 1956



Mr. Stone and some of the mission girls as they are about to take the author on a tour of the community



Community Hospital at Cordova is operated under the auspices of American Baptist Home Mission Societies



When winter comes to Alaska it really comes and stays a long time. Cold? Well, what do you think about it?

## Among the Current Books

**THE OPPRESSION OF PROTESTANTS IN SPAIN.** By Jacques Delpech. *The Beacon Press.* \$2.00.

According to Spanish law, no one should be disturbed because of his religious beliefs or the private practice of his worship. But Spanish Protestants are looked on with suspicion. They are denounced and their life is one of incessant struggle. If they try to worship without authorization, they run the risk of abuse and arrest. There is no separation of church and state in Spain, and the official voices of both Spanish Roman Catholicism and the state constantly assert that Spanish Protestantism is an imported movement. This, however, is not the case, for Spanish Protestantism has deep roots in Spain, though it is definitely a small minority. There are all sorts of official regulations and customs that prohibit or make difficult the opening of non-Catholic churches, the holding of Protestant services, and any sort of missionary work or religious education. It is even difficult for Protestant clergymen to officiate at marriages and to conduct funerals. The author of this book is a French Huguenot minister who has given his time for thirty years to regular visitation of the scattered Protestant communities throughout Spain.

**EIGHTY ADVENTUROUS YEARS: THE AUTOBIOGRAPHY OF SHERWOOD EDDY.** *Harper & Brothers.* \$3.00.

On his eighty-fourth birthday Sherwood Eddy said: "If I have learned anything in more than eighty years of life, I believe I have learned the secret of happiness." Here is Horatio Alger in reverse; not a poor boy who wins wealth, but a rich boy who wins happiness. His father was rich enough to leave him with a life-long financial competence, by which he has supported himself in his phenomenal adventuring. This in itself is extraordinary, but the way he has done it, jet-propelled all over the globe with inner power-X fuel, into the heart of nearly every great world movement of more than half a century—this fairly takes one's breath away. Fifteen years in India, where he saw the first bubbles of Asia's ferment; evangelistic tours on all the continents, meeting in public and private the masses of Oriental students and their leaders, pleading the Christian testimony and obligation; moving through two world wars, seeing their anguish and folly, and often as an unofficial ambassador be-

tween nations, seeking mediation between the embattled, and warning leaders of the perils of their own blindness and corruption; guiding seminar groups every year into the heart of Europe to discuss world conditions with top echelons of all the governments; forming personal acquaintance with world leaders of thought and returning to America to interpret the world revolution in college communities and to officers of states. Adventure? Eddy's been everywhere and knows everybody! And deep in the heart of this amazing man is a deep and durable faith in God. "I believe God," and "God is love." To pursue this faith where it has led him were adventure enough, but to faith he has added demonstration, to quest he has added conquest, and now—? Well; he ends his story, saying: "At the close of 1955 I plan to take another trip, around the Pacific, especially for evangelistic campaigns in Japan, Korea, and Hong Kong. Then I hope to return to America to continue speaking in the colleges and churches."

**HARDNESS OF HEART (A CONTEMPORARY INTERPRETATION OF THE DOCTRINE OF SIN).** By E. La B. Cherbonnier. *Doubleday & Co., Inc.* \$2.95.

Theology can be fascinating, though it would be hard to convince many people of that fact. Because the author of this book believes that the Bible still yields a philosophy of life, he has given a fascinating interpretation of what it is to sin. The Bible pictures sin as misplaced allegiance, or idolatry. A man sins when he does not serve the true God. The Bible teaches human freedom to choose our allegiance, but theologians had to try to improve on that by denying human freedom, and thereby got into trouble. The hallmark of idolatry is a hard heart. Mr. Cherbonnier tells us where Pelagius went wrong. He dreamed that man could be a moral hero whether he worshiped the true God or not, and so he defined sin as breaking the rules. Augustine, to counteract Pelagius, felt that he must make sin intrinsic to human nature, and so taught original sin. It is the contention of this author that Augustine and Pelagius are brothers under the skin—that they are both wrong. The Bible teaches that man was created good, but goes wrong when he worships his own reason, or tolerance, or humanism, or communism, or nationalism, or even democracy; and particularly when he worships sex and

money. There are many of these gods that men are worshiping in the modern world, giving them first place in their lives. This and this only is sin. And it leads to despair—the "abyss of nothingness."

**THE CROSS AND THE EAGLE.** By Julius Berstl. *Muhlenberg Press.* \$3.50.

This historical novel is based on the last part of the apostle Paul's life, after his missionary journeys. It deals with his arrest in Jerusalem, his decision to appeal to Caesar, his journey to Rome, and the end of his life. It follows the legendary pattern in which Paul is released in Rome and goes to Spain, only to return and be put to death. Novels dealing with religious history are very popular at the present time. It may be said that people are probably better off reading this kind of literature than much of the literature that is read today. However, one ought to be aware that much of the material is imaginary and legendary. It would seem that some otherwise intelligent people, upon reading this kind of novel, believe it is actual, historical fact. Nobody knows whether Paul went to Spain, or how he met his death. Nobody actually knows how many people were martyred by Nero. The tendency of historical novelists is to romanticize history. The author of this book does not have Nero playing a fiddle while Rome burns, but has him playing his harp and singing an elegy. Historically minded Baptists reading this novel will be amused by an incident in which Paul is portrayed as baptizing two converts, a jailor and his wife, from a bowl of water!

**THE BENT WORLD (A CHRISTIAN EXAMINATION OF EAST-WEST TENSIONS).** By J. V. Langmead Casserley. *Oxford University Press.* \$4.00.

The first three chapters of this book have to do with Marxism in theory and practice—one of the best summaries of the Communist movement this reviewer has seen. These three chapters were addressed to a large Rotary audience in Devonshire, England. The second section discusses the secular West, a West which defies democracy, is obsessed with technology and economics, and exhibits a rising nationalism which is Balkanizing the Western world. Because matrimonial and domestic relationships are unstable and unreliable in this society, the author calls it "the divorcing society." Mr. Casserley believes that the real reason that Western civilization cannot answer its Marxist critics effectively, is that Western civilization in its secular phase is half-Marxist.



# Partners IN THE BAPTIST WORLD MISSION

## Escape from Stalemate

By GEORGE BROW

**I**N MY OPINION, many pastors leave churches long before their work is finished, because the church which they are serving reaches a stalemate.

My own church, First Baptist, Boonville, N. Y., seemed to have reached a financial impasse.

### Subsidized by Fair

We had a dining booth at the fair each summer from which we cleared about \$1,400 in five and a half days to help make up our deficit. It was big business and a financial boon to our little church of 240 members.

During the last few years the responsibility for organizing and directing the booth rested upon pastor and wife. The project became increasingly arduous and distasteful, since we felt, as many in the church did, that there should be some better way of supporting our church.

Accordingly, we announced an ultimatum—this would be our last year, come what may. Yet, we acknowledged that the money made at the fair seemed necessary to the church. Where else could that amount of money come from?

### Prayers Answered

We spent anxious months praying and wondering. Then we learned of the sector projects which had helped so many churches meet their spiritual and financial problems. This seemed the answer to our prayers. We urged this program upon our people, formed a committee, carried it out, following each indicated step.

As a result there was an increase in pledges to the support of our church and its missionary outlook of over 100 per cent.

All in all, it was an amazing and overwhelming experience. We could hardly believe what had happened! Other churches in the community shared our amazement. Representatives of a larger church than ours asked us to appear before their board and to explain how we did it. Another church is planning to use sector materials and base their expanded needs on the know-how of our proved materials.

### Baptist Surgeon Saves G. I.

It seems as though everyone connected with the project has had some

special experience which proved God's blessing upon it. Our own rich experience was in our son Richard's response. Just before returning to college he laid his pledge card on the table. Glancing at it, I noticed that he not only had given a generous pledge, but had divided the pledge equally, as much for missions as for the church.

Realizing that he was not given to careless decisions, I asked him why. He reminded us that he owed his life to missions and that missions was quite as important to him as the church.

When he was in Nicaragua with the Air Force, he was suddenly stricken with an attack of acute appendicitis and was rushed to the Baptist Hospital at Managua, where our own Baptist surgeon, John S. Pixley, performed an emergency operation. As a result of this, he says that our missionary work will always mean something special to him. Perhaps this is why he recently told a friend that he has a secret desire to be a missionary.

### New-found Pride in Church

As a result of our financial success we have already completed some of the proposed improvements to our church. Others are well on the way. Our trustees are having the before unknown experience of having sufficient money to meet the needs of the church. Some of our givers have served the Lord with the tithe. One of these reports a phenomenal increase in business. This he attributes to his having begun to tithe.

The sector-project experience has taught us that there are unlimited possibilities financially and spiritually in a church that seems to be at its limit. Our denominational leaders had far more to offer us in the way of expert help than we realized. We owe a

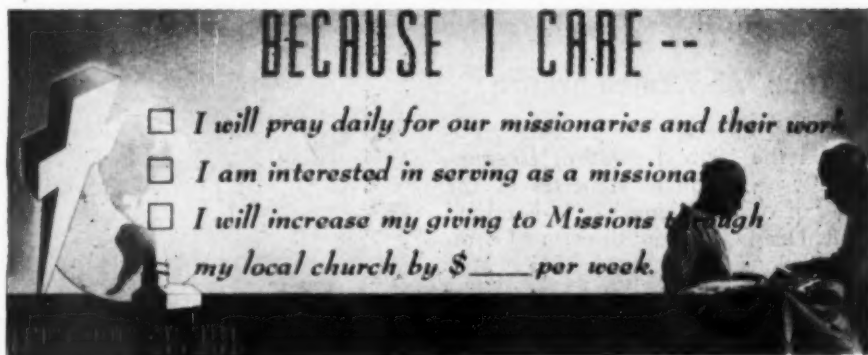
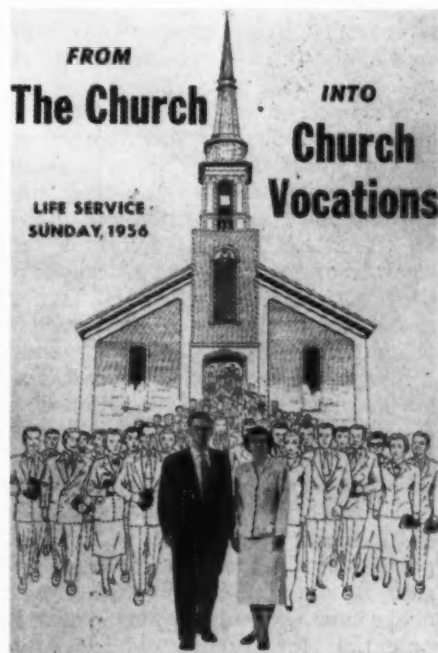
great debt of gratitude to J. Russell Raker, Jr., field counselor for New York, for offering us this greatest of experiences in our greatest time of need. We are now on solid ground financially, and have a new-found pride in our church and its work, thanks to the miracle of the sector project!

## What a School of Missions Can Mean to Your Church

What will a church school of missions mean to my church? We hope that it will mean many things.

Recommended for this month in A Year of Baptist Achievement is the graded school of missions, an organized church opportunity for a study of Christian missions and stewardship. It is a time when the whole church as a family concentrates its attention on this area of study with different classes for each age group. It affords a wonderful opportunity to acquaint all who are related to the church with the missionary program of the American Baptist Convention.

The mission school will mean that a greater volume of prayer will go up for our missionaries. I will pray "...





that the good news of His love may be more widely proclaimed and accepted through our American Baptist World Mission" is a part of the pledge on the Prayer Fellowship card which has been signed by thousands of American Baptists since the call to a fellowship of prayer by Ralph M. Johnson, general director of the Council on Missionary Cooperation, at the Atlantic City convention. (These cards are still available and may be secured free of charge from state or city office.)

A school of missions will help prepare young people to be responsive to the challenge of Life Service Sunday, on January 29. The 1956 approach to life service stresses the fact that it is the total church which beckons and prepares young people for lives of service in church vocations.

A special packet of materials has been distributed to help the churches prepare for this day, which will be climaxed by the signing of declaration cards by young people who feel led to enter Christian vocations.

As a result of a school of missions, more church members will follow the work of our missionaries in *A Book of Remembrance*. They will read *MISSIONS, Crusader*, and other Baptist periodicals with greater interest as our missionaries become like members of the family, not lists of names and statistics.

A school of missions will bring a greater awareness of the importance of our world mission. Even a small church will receive a sense of its important place in the extension of the kingdom. No Baptist church is too small or too poor to have a missionary concern, and to participate in our missionary program which extends around the world.

The Council on Missionary Cooperation has prepared a special offering envelope which may be used at the close of the school of missions, or at any time when a special mission offering is to be received.

Increased giving will be an important result, for once the membership is acquainted with the major achievements and the tremendous potential for greater victories in Christ's name, they will wish to have a larger share in the program.

### Book of Remembrance

All Baptists will enjoy the daily readings in the 1956 *A Book of Remembrance*, giving little vignettes of the work of our missionaries. It is edited by R. Dean Goodwin, director of communications, and Janet Muir. Miss Muir also designed the cover. The price is only 75 cents, and it may be ordered from your nearest book store.

## Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

### An Ocean of Responsibility

**T**HIS SECTION is written in two parts. The following article is by a Canadian Baptist. Rev. and Mrs. P. V. Allaby are working at Serango, Orissa, India, neighboring mission to ours in Orissa. Along the western coast of the Bay of Bengal, about which Mrs. Allaby writes, extends a continuous chain of Baptist missions which William Carey initiated at the turn of the nineteenth century. Here are Baptists and more Baptists—nearly 255,000 of them belonging to Indian churches related to our own convention. Since the bay washes the shores of Burma, too, it has been referred to as the "Baptist pond." But it also represents an ocean of Baptist responsibility.

Is there a New Year's message in this story? "What have fishermen and empty nets to do with the new year?" you ask. Inland from these shores are to be found some of the most densely populated areas in the world—and some of the globe's hungriest people, hungry of body, mind, and spirit. Perhaps as you read this story of one day's experiences on the bay there may arise in your heart and mind a resolute New Year's resolution to do something about it. But how? Your Foreign Mission Societies are your representatives in these areas, and are only as far away as a three-cent postage stamp. Such contacts as are described here by Lena Keans, our own missionary, may be multiplied by the continuing stewardship of American Baptists.—Ed.

#### I

### A Day at the Bay of Bengal

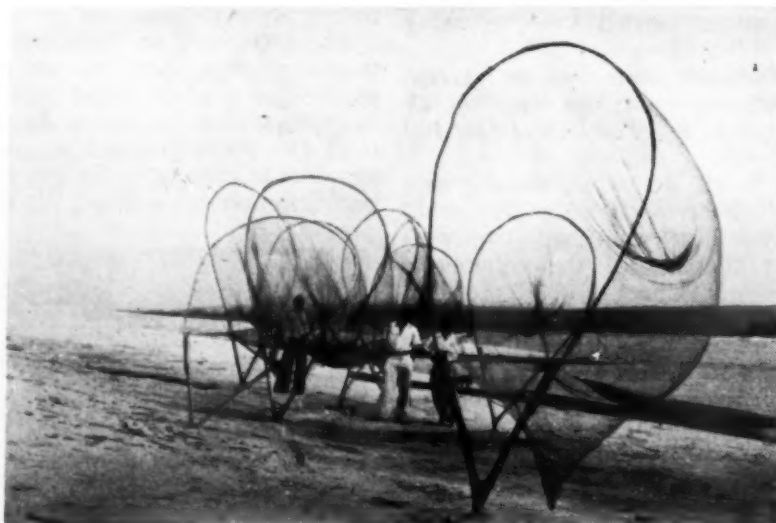
By MRS. EDITH ALLABY

The Bay of Bengal can never take the place of the Bay of Fundy, but it is a thing of beauty—calm, clear, glassy beauty; soft, reflected pastel beauty; and, like Fundy, wild, gray, untamed, cruel beauty—for it is the sea. Likewise, the fishermen of the Bengal are not Fundy's fishermen, but as I watched them, I was one with them, and the sky, and the sea.

In the little mud huts of the fishing village the day's catch meant much. There, from the fibers of coconut, the

rope was made; there, on the beach the twine was spun; there, the nets were knitted; there, the heavy, cumbersome boats hewn from a few logs, fastened together with rope, and caulked; there, a rough mast, a crude sail; there, ten or a dozen near-naked fisherfolk, a push, and a strain, and a heave—and off with the tide! Hours later, the return—the wide nets gathered in as the boat nears shore. The sail comes down. In with the tide! And what of the catch?

I say only that, as I sit here and write, with the memory of their faces fresh in my mind, the tears come to my eyes, and my heart truly cries out against a life that could be so hard, so empty, so disappointingly bitter!



The world's simple folk cast their nets into the deep like fishermen by the shores of Galilee. The Master gave them bread and the Bread of Life

MISSIONS

Many times they average only four annas each—eight cents! The net is picked, and the tiny little fish are carefully put away in baskets—precious, worthless little fish! And they talk, those fisherfolk, and they laugh, and they make plans, and they spread the net, and they talk over the day's catch, and they wind the rope, and they talk over tomorrow's catch, and the rope falls in circular coils, and they wind some more, and they make plans, and they pick up their few belongings, and they scan the horizon. Tomorrow's catch is there, but not today's. Tomorrow they will have rice—not today, but tomorrow. Life? Yes, tomorrow. Eternal life, you say? What is that? Salvation? What is that to me? For me? Tomorrow, tomorrow.

This old grandfather wades out into the surf, his gray hair flowing out from under his turban, his feeble legs braced against the swell of the sea; his near-black body glistening in the spray and sunlight, dark, like ebony, but coarse, like old leather. He stands, poised. For a brief moment his hard, brown body is no longer bent with age; he knows neither age, nor storm, nor sorrow. With a curved sweep the net is released, bearing his hope, his very life. Like a wild thing it leaps into the air. It billows, beautifully, gracefully, softly, falls to the water and sinks. The old man's horizon no longer meets the sky beyond, but patterns the sands in ever-changing lights and shades, browns and gold—gold—gold. He gathers the net—his brown body bent, aged with hardness and sorrow. The net is empty—his hands are empty—but tied to his loin cloth is one spiny, smelly, worthless little fish.

He walks toward me, and suddenly I want that spiny fish more than I want anything else in the world. I get out my purse, I really want that fish, and I pay him a rupee. I let him *know* that I want the fish! Standing there on the Bay of Bengal, the old, old man unties the mouth of the little twine sack, and, turning ever so slightly, he scans the horizon once more—the *far* horizon—the dark eyes in the lined, weathered face piercing even the sea and the sky. And gently he smiles and turns homeward. (He must have thought, "These foolish European women, what they don't know about fish!") What he did not know was that my heart was breaking for an old, old man on the shores of the Bay of Bengal—and for all fishermen with empty nets, whether it be through the "fate" of the East, or the "folly" of hurricane Hazel!)

I put the smelly, spiny little fish in the farthest corner of the jeep. And, seeing a beggar on the roadside, I just let it slide out as we passed by. So,

maybe another heart was lightened—maybe. I did not feel pious, just sad.

## II

### Here Poverty Is Real, Too

By LENA A. KEANS

When school opened in June, I listened to a series of stories. Poor parents who are really interested in a daughter's education came in to try for a scholarship even ten days before school opened. One man walked twelve miles to see if a former missionary had sent money for his oldest girl, Gift-of-God, to enter. A week later he brought her in. The money had come. She carried all her clothes in one hand. Her father came back from a trip to our bazaar and said, "See, I have brought her a small trunk, an aluminum bowl for her rice and curry, and a comb." The trunk is tiny, the size of a week-end suitcase. There will be plenty of room in it for her few books after she has put away her bowl, comb, and hair oil. No shoes, stockings, underclothing, or bedding, just an extra calico blouse and a long,

full skirt. Yet this father was so happy that he hung around three days to see how his little Gift-of-God was enjoying boarding school. He probably did not have a square meal until he walked back to his village. He is Zechariah, the voluntary evangelist.

After most of the scholarship money was promised, Jaya's\* father came in with a really big story. A fire in his village had destroyed many houses and he had lost everything. The thatched roof with rafters is the most expensive part of a village home, and flames spread quickly from roof to roof. Their houses are low, and the remaining mud walls look like shapeless tombs. He and his wife teach in an elementary school with a combined salary of less than \$14.00 a month. They have four children. He meant it when he said, "Well, if you can't help her, I can let her earn her food by pulling weeds for the landowner and by gathering cow dung to make fuel cakes." The help that I could give did not seem enough, but then I thought of the White Cross boxes, and from them made up the clothing she needs.

\* Jaya means "Victory."

## Tidings from the Fields

### WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

#### Doorway to Service

By NANCY L. BAKER

**I**N OUR twentieth-century American culture any venture portrayed as a "Doorway to Happiness" has great emotional appeal. People never seem to learn that happiness is not found when one seeks, but only when one serves. For seventy-five years graduates of the Baptist Missionary Training School have chosen the "Doorway to Service" above the "Doorway to Happiness," to discover in the end that the doorway is one!

Visualize, if you will, an imaginary court scene in which several B.M.T.S.-trained missionaries present their witness in defense of this basic premise.

**JUDGE:** The court will now come to order for the case of the *Pursuit of Happiness vs. the Discipline of Service*. The defense will present its case. First witness, please.

**ATTORNEY FOR THE DEFENSE:** First witness out of the past, please take the stand. State your name and occupation and what period you represent.

**MISS MOORE:** My name is Joanna P. Moore, missionary, graduate of the

Baptist Missionary Training School, class of 1881.

**ATTORNEY:** 1881! Wasn't it rather unusual for a woman to be a missionary in 1881?

**MISS MOORE:** It was so unusual that there was no place for women to receive training for their work until B.M.T.S. was founded for that purpose. I was a member of the first class. Earlier, in 1877, I had been appointed by the Woman's American Baptist Home Mission Society as the first woman missionary to the freed Negroes of the South.

**ATTORNEY:** You seem to belong in a category of firsts! Please tell the court about your first field of service.

**MISS MOORE:** My first field was "Island Number 10" in Mississippi. The United States Government provided transportation to the field and a soldier's rations. A group in Illinois paid my salary—four dollars a month.

**ATTORNEY:** Of what did your work consist?

**MISS MOORE:** Among other things,



I taught the emancipated Negroes how to read the Bible, and I worked among the Negro soldiers.

ATTORNEY: What happened after that?

MISS MOORE: My mother became ill and I returned home to care for her. Later I went to New Orleans to teach. I spent the remainder of my life in the South, working among the people I loved.

ATTORNEY: One more question, Miss Moore. What would you say was your greatest reward for your service?

MISS MOORE: A lifetime of happiness!

JUDGE: Second witness out of the past, please!

MISS FARQUHAR: My name is Helen Farquhar, born in Scotland, graduate of the Baptist Missionary Training School, class of 1906. I worked for thirty years among the Negroes of the South.

ATTORNEY: On what fields did you serve?

MISS FARQUHAR: I worked with girls at Benedict College, Spellman Seminary, Fireside School, and Mather School.

ATTORNEY: Please tell the court about Fireside School. Where was it located?

MISS FARQUHAR: Fireside School was not really a school at all. Joanna P. Moore gave it that name because she wished educational work to be done in the homes by the fireside through the monthly paper *Hope*, which was edited in Nashville, Tennessee, and mailed to fifty thousand subscribers.

ATTORNEY: So you followed in the footsteps of Joanna P. Moore. Were you influenced by her life?

MISS FARQUHAR: Yes, greatly. The self-denial, loneliness, and pioneering spirit, which characterized Joanna P. Moore's life, were always an inspiration to me. I considered her a true pioneer in opening doorways of service to women.

ATTORNEY: Is it true that after your own retirement from "active service," you were responsible for the fact that 568 pounds of White Cross materials were sent overseas by your church?

MISS FARQUHAR: I never weighed them! Besides, it seemed a small way to repay all the satisfaction and happiness which resulted from my friendships with the girls with whom I worked over the years.

JUDGE: The witnesses out of the past have stated their cases bravely. Can witnesses of the present match this testimony?

WITNESS: My name is Pearl Vilhauer Godtfring. I am the director of Christian education for the Buffalo Baptist Association. Before my marriage I was a Christian center mission-

ary. I had been a public-school teacher and administrator before I entered the B.M.T.S. "Doorway to Service" in 1931.

ATTORNEY: Which Christian centers were your special province?

MRS. GODTFRING: Jobs were scarce in the 30's, but fortunately there was an opening at Friendship House, Hamtramck, Michigan. After eight years there, I was transferred to the Emmanuel Christian Center, Buffalo, New York.

ATTORNEY: What do you consider the most vivid memory of your missionary service?

MRS. GODTFRING: That is difficult to say. Certainly one of my most vivid recollections goes back to my first Christmas at Friendship House. The day before Christmas I tramped the streets of Hamtramck delivering baskets of food. Two little boys helped me by drawing the big coaster wagon. It was raining torrents and we were drenched to the skin, but we did not mind. The homes we visited were pathetically cold. The people had little to eat.

ATTORNEY: Now that you are married and "retired" from missionary services, what do you do with yourself?

MRS. GODTFRING: I shall never retire from missionary service! Besides making a home for my husband and myself, I serve with the Buffalo Baptist Association.

ATTORNEY: Thank you, Mrs. Godtfring. Second witness of the present, please state your name and field of service.

MISS MALDONADO: My name is Ruth Maldonado. I am a missionary in my own country, Puerto Rico.

ATTORNEY: What influences were responsible for your becoming a missionary?

MISS MALDONADO: I think I was a primary child in Sunday school when I first told my mother that I wanted to be a missionary. That desire was deepened as I grew older and became increasingly aware of the great need around me.

ATTORNEY: Did your family encourage you in this ambition?

MISS MALDONADO: Yes, definitely. I am a third-generation evangelical. This is rather unusual in Puerto Rico, considering the fact that Protestant work has existed on the island only since 1899. My parents are members of the First Baptist Church, Ponce, the second largest city of Puerto Rico.

ATTORNEY: You are a fine example, Miss Maldonado, of a missionary product who in turn became a missionary. What preparation have you had for your work?

MISS MALDONADO: I took nurses' training in Puerto Rico. Then to my great joy the way opened for me to

study at the Baptist Missionary Training School in Chicago. I was graduated in 1938. My B.M.T.S. training and experience in the States have been invaluable in my work as a missionary.

ATTORNEY: Thank you, Miss Maldonado. Last witness, please take the stand.

MISS APOLINAR: I am Mary Apolinar, better known as Susie, B.M.T.S. class of 1956.

ATTORNEY: Please tell us about yourself, Susie. How long have you desired to be a missionary?

SUSIE: All of my life! I was reared in a Mexican Baptist home in the "Bush" section of Chicago. Living in the noise and confusion of the steel mill made me want to share with others the message that gives meaning to life.

ATTORNEY: What persons or events have had the greatest influence on your Christian experience?

SUSIE: Several people, but in particular Rev. Basil Williams, director of the South Chicago Neighborhood House, and my father. When my brother Peter died, and later when I was ill for twenty-two months with tuberculosis, Mr. Williams gave consolation and encouragement which helped immeasurably to strengthen my Christian faith.

ATTORNEY: How did your father influence you?

SUSIE: By Christian example, more than anything else. He used to talk to me, too, about the importance of Christian friendship among all races and nationalities. "We have often held hands, Susie," he would say, "but we have never held hearts." I want to spend my life "holding hearts" with people.

ATTORNEY: Susie Apolinar, you are a witness not only of the present but of the future. The defense rests its case.

JUDGE: And now for the opposition! Mr. Prosecutor, bring on your witnesses!

PROSECUTING ATTORNEY: I did have witnesses to present, but, well, as a matter of fact, that is to say—the truth of the matter is, I'd rather testify for the defense! And what's more, I think it's a shame that the Baptist Missionary Training School is exclusively for women. I'd like to study there myself!

JUDGE: In the case of the *Pursuit of Happiness vs. the Discipline of Service*, it is the finding of this court that whereas the evidence presented by the defense is reasonable, convincing, and valid beyond all questionable doubt, the court hereby rules that the "Doorway to Service" and the "Doorway to Happiness" are one and the same. Case dismissed!



## MISSIONARY AND STEWARDSHIP EDUCATION

### Brotherhood Month

**T**HROUGH the nation-wide observance of Race Relations Sunday held annually on the second Sunday in February, churches and communities stimulate and sustain continued programs which provide for better human relationships. Growing steadily in all the forty-eight states, and reaching into Hawaii, Alaska, and the Canal Zone, Race Relations Sunday emphasizes basic problems of responsibility of all Christians to apply the principle of brotherhood in every aspect of life.

Literature for use on February 12 in the churches consists of a "Message on Race Relations Sunday, 1956," by Eugene Carson Blake, president of the National Council of Churches. Other program materials, which in the past were published as part of the race-relations packet, will be published bi-monthly in the "Interracial News Service" beginning with the January-February issue. The latter may be subscribed for at the Interracial News Service, 297 Fourth Ave., New York 10, N. Y. at \$2.00 a year. Additional copies of the message may be had from the Department of Racial and Cultural Relations (at the same address) at 4 cents each, or \$2.00 a hundred. Please send remittance with order.

Some churches may have a social-action committee working in this area. If no one is responsible, it would be a fine project for the missionary and stewardship education committee to promote.

#### 'Library of Missionary Reading Books'

This is a complete list of all the books that have been included in the missionary reading program for the past ten years. Order from your nearest American Baptist book store for 50 cents. A supplement is available at a cost of 10 cents for 1952 edition.

#### World Day of Prayer

In 1955, World Day of Prayer was observed in twenty thousand communities in the United States and in 134 countries around the world. The 1956 World Day of Prayer services will be held on Friday, February 17. The services will begin on the Tonga Islands, just west of the International Date Line, where Queen Salote leads her subjects in prayer, and will continue throughout the day around the world, closing with observances on St. Lawrence Island, Alaska. The theme

January, 1956

is "One Flock, One Shepherd" (John 10:16).

Among the materials available are the worship service for adults and young people, the children's service, a guide for leaders, a filmstrip entitled *White Earth Roll's Onward into Light*, a dramatic production based on World Day of Prayer projects, and a speaker's sheet.

Order all materials suggested from the Publication and Distribution Department, National Council of the Churches of Christ, P. O. Box 140, Madison Square Station, New York 10, N. Y.

Write now for basic packet with order blank, 50 cents. Orders and remittances for materials should be received in New York before February 7.

#### From the Mail Bag

"The state committee is preparing an audio-visual exhibit for the state convention in September. Mrs. Robert Ford and Rex Broyles are arranging the project.

"Missionary reading (library) has been set up at the Baptist conference center for the service of summer camps. Books and pamphlets of every description are in the regular camp library, and now a lending library has been set up in the snackery. It is very popular."—J. NORMAN MARTIN, *New Jersey*.

"There is a very real interest in the school of missions project. I have the feeling that many churches just lacked the courage to go ahead before. The Y. B. A. suggestions are just enough to get them started. Our missionary

and stewardship education chairman is alert and on the job, and we are looking forward to some real progress in this area."—MRS. WILLIAM F. GODTFRING, *Buffalo, N. Y.*

"... I believe every one of our churches will have a school of missions this year. ... Y. B. A. should give a great emphasis to this important phase of our work. We have been getting ready the Indian mission slides that we have taken during the past two years. They will be in much demand at this time."—CLARENCE JONES, *Arizona*.

"... trying to interpret to people, who seem never to have heard of it, what a school of missions is."—DAVID A. LEACH, *Rhode Island*.

#### Missionary and Stewardship Education in the Y.B.A.

There are important activities for the missionary and stewardship education chairmen and committees in January and February. In December, there was the inauguration of a new system of giving. This was based on a study, made previously, and on recommendations growing out of that study. It is to be hoped that the necessary envelopes were ordered and proper arrangements made with all the age-group chairmen for the institution of the new system, and that it was properly introduced and interpreted. The actual start of the new project is on the first Sunday in January.

January will see the launching of the school of missions. The committee will continue to promote interest and attendance throughout the school, and to assist the teachers and leaders in every way possible. A church committee meeting in the second week will check plans for the America for Christ Offering, the progress of the school of missions, and plans for the return of unsold mission study books.

The major activity in February will be the America for Christ Offering. The chairman should check with the pastor, after January 15, for the materials to be used in each department of the Sunday church school and with the age-group chairmen where it will be used. These materials are shipped directly to the pastors of each church. Any supplementary or additional materials needed will have to be ordered from the director of promotion in the city society or state convention office. The plan for the use of these presentations calls for a twelve-minute period of worship before or after going to the classes. The presentations should not take more than this time and should not interfere with Sunday church school classes. Be sure that plans are made for the taking up of an offering on the third Sunday. The



**America for Christ**

... win and teach them



## Bible Book-of-the-Month

January ..... *Galatians*  
 February ..... *1, 2 Timothy*  
 March ..... *Jeremiah*

theme of these presentations is "... Win and Teach Them."

The offering, it should be understood, becomes a part of the regular budget of the societies in the Associated Home Missions Agencies.

## Summer Missionary Conferences

With the increase in the number of schools of missions and the many new persons involved in the teaching of missions in the church, the opportunities for special training in the knowledge and use of the new materials increase in importance. Most important and helpful of these opportunities are the summer missionary conferences, our own Baptist conference at Green Lake, and the interdenominational conferences held across the country.

Churches should send prospective teachers of adult, youth, and children's classes in schools of missions—and associations should send their chairmen of missionary and stewardship education—to one, possibly the nearest, of these conferences for instruction in the themes, available resources and their uses, and for the inspiration and fellowship with missionaries and leaders in the missionary movement.

Plans for the summer are formulated early, and *now* is the time to make plans to send prospective teachers to a conference.

Following is the list of major summer missionary conferences:

Mt. Sequoyah, Ark., June 24-29  
 Estes Park, Colo., June 24-30  
 Northfield, Mass., July 2-9  
 Silver Bay, N. Y., July 11-18  
 Lake Forest, Ill., July 30-August 3  
 Asilomar, Calif., August 3-8  
 Chautauqua, N. Y., August 19-25  
 American Baptist National Missions Conference, Green Lake, Wis., August 11-18

## MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

### For Children Everywhere

DEAR BOYS AND GIRLS:

Thank you for giving so generously to our service project "Stories of Jesus for Children Everywhere." Through your offerings you are showing your love and concern for boys and girls around the world who have not heard the story of Jesus' love for them. These picture-story books have gone to the following countries and in the quantity indicated as of August 31, 1955.

COUNTRY	BOOKS	MONEY GIVEN
Alaska	1,479	\$ 123.56
Arabia	12	1.00
Assam	1,618	135.02
Belgian Congo	3,732	311.37
Bengal-Orissa	781	65.15
Brazil	372	31.00
Burma	3,460	288.77
Cuba	1,488	124.00
El Salvador	405	33.91
France	456	38.00
Germany	17	1.50
Haiti	2,475	206.50
Hong Kong	995	83.13
India	7,314	610.33
Japan	2,107	175.87
Korea	2,175	181.56
Mexico	876	73.12
Nicaragua	1,308	109.00
Philippines	1,653	138.05
Portugal	60	5.00
Puerto Rico	2,573	214.50
Russia	12	1.00
Spain	48	4.00
Tahiti	12	1.00
Thailand	2,030	169.26
Venezuela	12	1.00
Summer program in migrant camps	14,478	1,208.84
Total	51,948	\$4,335.44

FLORENCE STANSBURY

### World Day of Prayer

#### Children's Service

On Friday, February 17, Christians around the world will participate in the World Day of Prayer. The first service of the day will be held on one of the tiny islands in the Pacific. As the day goes on, each country will add its anthems of praise and prayers of thanksgiving. In many areas children as well as adults will participate in services for boys and girls. Perhaps your boys and girls will have an opportunity to gather with other children in your community to share in this ecumenical experience.

The "Children's Service" may be purchased for 5 cents a copy, or \$3.75

a hundred. Order from the nearest Baptist book store.

### Tony Comes To Vacation Church School

Tony came from the junior worship service of the vacation church school of the La Habra Mexican Church. He climbed in the back of Miss Black's car. I was sitting in the front seat of the car waiting for Miss Black to finish her chores about the church before we went to the park for a picnic with the children. Tony was our lone passenger, preferring to go with us than to ride in the truck with the other children.

Tony was tall for a twelve-year-old and almost too skinny. His face was worried and he had the far-away look such as one sees on the faces of children who have known the horrors of war.

"What are you going to do the rest of the summer, Tony?"

"Don't know. Nothing, I guess. Maybe I can join the 'Y' again and go to their camp. I did one time and it was lots of fun."

Tony wore a blue cap with a yellow "Y" on the front of it.

"I like to go to the 'Y.' They teach us some Bible verses there, too."

We talked some about the Bible school. I asked him who else came from his family. "Just my brother and me," he said. And he went on talking about his family, who are undoubtedly responsible for that haunted look in his face.

"I really don't know how many brothers and sisters I have," Tony con-



### CHILDREN'S SERVICE



#### WORLD DAY OF PRAYER



FEBRUARY 17, 1956





tinued. "My mother has been married twice and my father has been married twice. Right now there are only six at home. Until five days ago there were seven, but one of my big sisters got mad at my Mom and ran away and we don't know where she is." And then a silence. "But I think she will come home. She always has before."

On the way to the park Miss Black said, "Well, Tony, I am glad you came to vacation church school every day. Can you be with us in Sunday School?"

"We go to the Catholic church at my house. So I don't think they would let me come here. But I would sure like to come, Miss Black. I like your church. It helps me lots," said Tony, still with that hungry far-away look in his eyes. "And thanks for the ride."

—As told to ADA JOYNER.

### Helpful Materials School of Missions

Is this your first attempt to have children in your graded church school of missions? If it is, you will want to make it a worth-while experience for all the children. Early teacher preparation is one of the basic secrets of a good school.

First of all, make good plans for an adequate teaching staff for your boys and girls. It is wise to enlist teachers from your regular church-school teaching staff. These teachers know the children, the department equipment and arrangements, and the children know better what is expected of them.

Second, every teacher should have all the teaching helps available. Select carefully the theme for your school of missions. If you have chosen the "Indian American" theme, the following materials are available: Primary—*The Gray Eyes Family* and teacher's guide; Junior—*Yakima Boy* and teacher's guide; Baptist book—*Making New Friends: Among Indian Americans, Around the World*; Filmstrip—*Peter Flying Eagle*; picture map—*Indian Americans*; picture album—*World Friends: Indian Americans*.

Perhaps you have chosen the theme "Spreading the Gospel Today." If you

have, then you should have the following materials to make the study vital and thrilling: Primary—*The Singing Secret* and teacher's guide; Junior—*Bright Pathways* and teacher's guide; Baptist book—*Making New Friends: Among Indian Americans, Around the World*; filmstrip—*Sunday Around the World*; picture map—*The Bible in*

*Many Lands*; picture album—*World Friends Spreading the Gospel*; picture-story set—*The Bible Travels Today*.

All books, guides, maps, and pictures are available from your nearest American Baptist Publication Society book store. If you wish more help, write to Miss Florence Stansbury, 1703 Chestnut St., Philadelphia 3, Pa.



## CHRISTIAN WORLD OUTREACH—*The B. Y. F.*

### More on Indian Americans

Following is a thrilling report of what happened to a group of thirty-three people, chiefly senior-highs, from the First Baptist Church, Inglewood, Calif., who visited several of our Baptist Indian missions last spring. It is printed in the hope that some of our readers will plan a similar adventure during this year when the home-mission study centers on Indian Americans.

#### Indian Americans Firsthand

By LEWIS E. DURHAM

Minister of Christian Education  
First Baptist Church, Inglewood, Calif.

"What are we going to do Easter vacation?" inquired a group of boys in my office one Sunday morning early in February, 1955.

I remarked casually that we might rent a truck and tour Arizona, visiting our Baptist missions among the Indians.

This was the first step toward a project that has made a real impact on the life of our church. The idea was planted. It caught fire immediately. Soon thirty-three people—eight

adults, three children, two college-age youth, and twenty high-school boys and girls—were signed up for the tour.

The second step was to evolve a plan for financing the trip. Several hundred dollars would be needed. A chairman, to raise funds and act as business manager, was appointed. By washing cars on Saturdays and serving an all-church dinner, the fellows and girls earned half the cost. The other half they paid themselves.

The third step was to plan the trip. This was to be a study project, not simply a sight-seeing tour. It was decided that we would attempt to write at least one play, after the trip, in order to share our experiences with the entire church.

The members of the caravan were organized into the following groups: script-writers, costume makers, stage crew (properties), photographers, and workers in arts, crafts, and music. Each group had an adult counselor. Upon arrival at each mission, these crews were to gather information for their assignments. We wrote the missionaries in advance, so that they would be prepared with the information our crews would be seeking. (This is extremely important! Never undertake such a tour without advance planning



Peter Flying Eagle



with the missionaries about all details, particularly meals.)

The *fourth step* was the trip itself. The missionaries helped by furnishing sleeping quarters and kitchens. We went fully equipped with sleeping bags, cooking utensils, and food for the whole period. We traveled six days and covered 1,550 miles.

Most of our noon meals were eaten in parks and cooked on camp stoves. One unforgettable supper was prepared and served to us by the Indian women of our Camp Verde Baptist Church (Apache and Yavapai). If there were beds at night, we slept on beds; if not, we slept on mission floors.

The *fifth step* was to expand the idea. We took about five hundred pictures of the trip—three hundred of which were colored slides. We gathered stories from the Indians themselves, not only from the missionaries.

After we returned home, we kept our caravan group intact, and developed the ideas we had gathered on the tour. Our script-writers wrote three plays, two of which centered in Hopi Land. The basic ideas for these plays came from two Hopi members of our Poston Baptist Church. Our stage crew made scenery characteristic of a Hopi village.

By September 29, we were prepared to give our first two plays before the parents and children of our church school. The third play was given on October 6, at the Woman's Mission Society annual family night banquet. More than five hundred people attended these two events.

In addition to the three plays, we showed our slides to various groups in our own and neighboring churches. On November 15, the final chapter in our project was written when we held another family-night dinner, and took an offering for Sunlight Baptist Mission, at Second Mesa, Ariz. Rev. and Mrs. M. Francis Hubbel are our missionaries there. The offering went to help the Hubbels furnish a little rented building on "the top" of the Mesa for work with children.

And what have been the *results* of the idea? (1) We have noticed an increased interest in missionary work throughout our church; our people have become conscious of the need for our work among Indian Americans. (2) There has been a closer fellowship on the part of our high-school youth who were tour members. (3) The trip gave us a project of almost ten months' duration. It has been an all-church project, including all ages from first grade through the adult division. (4) There has been a decided improvement in the spiritual life of our youth. The project brought us great spiritual enrichment.

## Fellowship Guild

DEAR FELLOWSHIP GUILD GIRLS:

I hope you will read the following stories about the Pi-U-Chi's and the Farther Lights with as much joy as I felt when I first heard them. And do not miss the exciting account by Mr. Durham, either, under "Christian World Outreach." Maybe you can help your entire B.Y.F. plan such a trip to one of our Indian fields.

You will be happy to hear that the date for the national guild house party has been set. It is July 14-21. The theme is "What on Earth Are You Doing?" in the area of skills and vocations. I met with our national guild chairman, Carol Jenson, and a committee of Minnesota guild girls and counselors late in October, to begin plans for our Green Lake house party. It is going to be another "better than ever" experience. You will not want to miss it. Cost: \$29.75 for board and room, plus \$6.00 registration fee.

Are you using our new Love Gift boxes?

Sincerely yours,

*Louella M. Gates*

### They Live UP to Their Name

The Pi-U-Chi Guild, of Irving Park Baptist Church, Chicago, selected its name from Greek letters meaning "Girls for Christ." Last year, personality development was emphasized at each meeting.

Along with the personality emphasis, the girls discovered many doorways to Christian service. They planned and carried through an India tea, to which every woman in the church was invited. They made two tours to learn more about their community, both under the enthusiastic guidance of Esther Davis, Christian friendliness missionary for Chicago. On one they explored Chinatown and visited the Chinese Baptist Church; on the other they went to Hull House and the Mexican Baptist Church.

They held an international party for the students in their local high school, who were born outside the United States. Invitations went to students of Russian, Latvian, Chinese, Japanese, and Czechoslovakian backgrounds. Games and refreshments were representative of many countries.

They heard of a woman who had been confined to a mental institution for thirty-nine years and had had no visitor for thirty-six years. Three members visited the woman and recommended that the chapter adopt her as "grandmother of the year." Visits were continued and gifts given.

When the church held a "Christmas in October," the Pi-U-Chi's cooperated in this project to raise money to send Christmas gifts to the guild's and the church's special interest missionaries of the year.

In addition to all this, they planned a mother-daughter banquet, prepared all the food and entertainment, including a play on the meaning of the Christian life. They presented three other plays during the year for three circles of the woman's society.

The Pi-U-Chi's have certainly demonstrated that they are "Girls for Christ." Their dedicated counselor is Mrs. Raymond Weigum, wife of the pastor of Irving Park Church.

### For Fifty Years— An Unbroken Line

On October 11, 1955, the Farther Lights Circle, of Calvary Baptist Church, Trenton, N. J., observed its fiftieth anniversary as an organized missionary group. The history of the Farther Lights is part of the history of the Fellowship Guild (formerly World Wide Guild), and is of particular interest in this year when the guild is celebrating its fortieth anniversary.

In 1904, James K. Manning, then pastor of Calvary, called together a group of young women in his church, explained to them the need for a society of girls who would become interested in foreign missions, and asked them to form such an organization.

Records show that in response to this request, the Farther Lights Society was formally organized in 1905. It became the Farther Lights Guild in 1915, when the World Wide Guild movement was launched in the denomination. The group took an active part in state guild work in New Jersey. From its ranks God called Marian Shivers, one-time president of the chapter, to missionary service in Burma.

Although reluctant to drop the word "Guild" with its loved connotations, the Farther Lights changed names a second time and in 1945 became the Farther Lights Circle.

This significant story was told in dramatic episodes at the fiftieth anniversary program. Six of the charter members were introduced. Girls of the Loyal Youth Guild, the church's present-day chapter, participated. The state Fellowship Guild counselor, Mrs. H. L. Cox, was introduced and presented the new guild Love Gift boxes. Lillian Robertson, former missionary to the Philippines, spoke.

Thus the golden anniversary of the Farther Lights Circle, a missionary organization which has existed without a break since 1905, was fittingly observed.

## Get Ready for Changes in Constitutions

By EDITH V. MOUNT

**W**HEN the National Council of American Baptist Women came into being in 1951, many woman's societies became "constitution conscious." Some found that they had never had a constitution; others knew there had been one in their organization, but long since had ceased to be of any value.

Many of us dislike constitutions. They bore us. But well-organized societies make good use of them, together with their accompanying by-laws, as a guide to carrying out properly the duties of an office or chairmanship. In times past, constitutions were read largely by presidents on assuming office and by secretaries when a point of issue was raised. Now, with our division plan of organization, every vice-president finds it necessary to be familiar with the constitution and by-laws, at least to the point where it concerns the work of her division.

Our constitution did not come into being easily. Many consecrated, talented people aided in its formation. Not only did it have to fit the needs of the woman's organization, but many denominational relationships had to be cleared before it was ready for use. The trial-and-error method was used. At the annual meeting of the National Council of American Baptist Women in Atlantic City, May, 1955, it was voted to make another minor change in it.

At the request of the Board of Education and Publication, the chairmanship of missionary and stewardship education for children was eliminated. The women still have a major concern for children's missionary education, but it was found that the Board of Education and Publication already had a direct working channel through to the church, and that the woman's organization was duplicating its efforts at many points. Missionary and stewardship education for girls became the Fellowship Guild, and, since the program of the Fellowship Guild is fourfold—only one phase of which is missionary and stewardship education—it was voted to lift that chairmanship out of the division of missionary and stewardship education, make it a separate chairmanship, and place it in a category of its own where it could have all its emphases developed. That left only missionary and stewardship education for women in this division.

We believe missionary and steward-

ship education to be a part of the Christian education program of the entire church, with the women giving emphasis at the point of the reading program, program presentations, and participation in the church school of missions. In the woman's society it was found that the chairman of missionary and stewardship education, eliminating the phrase "for women," could properly function as a chairmanship under the division of missions. Such a change was voted to become effective at the beginning of the 1956 program year.

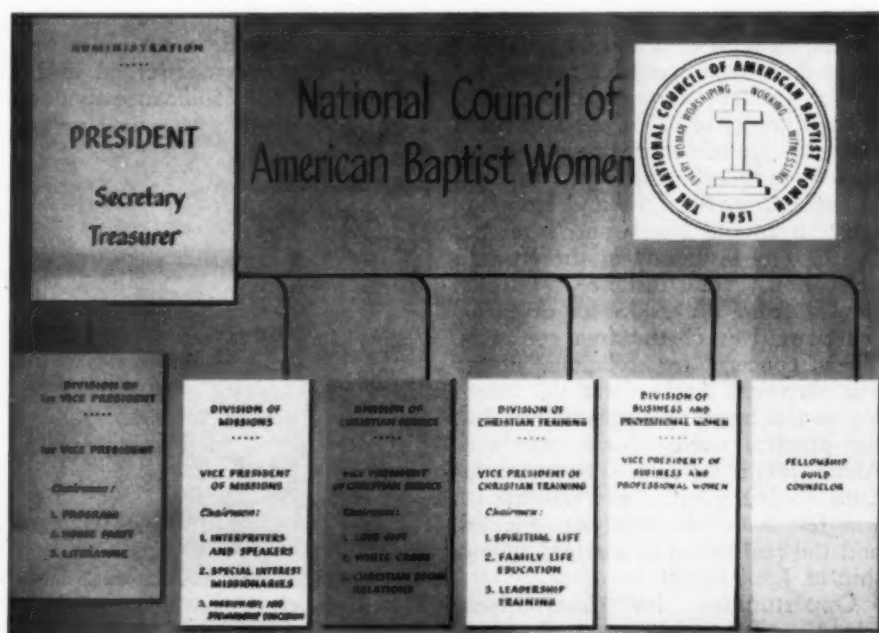
Our offices would then be that of president; first vice-president, with three chairmanships: program, house party, and literature; vice-president of missions, with three chairmanships: missionary and stewardship education, speakers and interpreters, and special-interest missionaries; vice-president of Christian service, with three chairmanships: Love Gift, White Cross, and Christian social relations; vice-president of Christian training, with three chairmanships: spiritual life for women, family-life education, and leadership training for women; vice-president of business and professional women; Fellowship Guild counselor; a secretary; and a treasurer.

The suggested constitution for the woman's society, with less than twenty-five members, was recently revised to conform with that of the larger society. It was found that even in a so-

ciety of few members—such as are found in some rural churches—the officers could be selected on the division basis, and the channel through which the association society keeps in touch with the woman's society would remain consistent. Copies of this suggested constitution, priced at five cents, are now available from the office of the National Council of American Baptist Women, 152 Madison Ave., New York 16, N. Y. In addition to the "Suggested Constitution for a Woman's Baptist Mission Society in a Local Baptist Church (Less than 25 members)," constitutions are available for societies with a membership of 25 to 75, also with a membership of seventy-five and more, as well as for associations and states. Procure these constitutions from the National Council of American Baptist Women, 152 Madison Ave., New York 16, N. Y. Price is five cents for each constitution. Be sure to indicate the specific constitution desired.

There is no intention at the present time of changing the program year of the woman's society. Our programs are based on the interdenominational study themes, and because of that we cannot change to the denominational fiscal year which is based on finances. Our program for the present will continue from May 1 to April 30.

Paul instructed the church at Corinth to "do things decently and in order." As part of our fruitful service, let us keep our constitutions up to date and in conformity with the national constitution. Nominating committees of woman's societies—church, association, state, and national organizations—will want to keep these changes in mind as they fill their slates of officers for the coming year.





# The Woman's Society

## FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

### Sharing the Fellowship

By TABEA KORJUS

HYMN: "In Christ, There Is No East or West"

SCRIPTURE: Hebrews 13:1-3, 7-8

PRAYER

LEADER: The fruits of the earth are God's provision for the physical needs of mankind. These needs have been met in different countries in different ways. For generations the people of Asia have been bending their backs to plant rice for the nourishment of their families. The farmers of northern countries have toiled to grow rye and oats. A little more to the south, wheat has yielded the best harvest. The Indian Americans cultivated corn and taught the newcomers to appreciate it, too. In tropical lands, coffee and sugarcane—as well as many fruits—have ripened in the warm sunshine.

In the course of time the peoples of the earth have learned to exchange the products of their lands, and now children and adults grow healthier because of this sharing of food. If we but realize it, we sit at the family table of the nations when we eat our meals.

In a similar way, the sharing of spiritual experiences has strengthened Christian people the world over. How moved the people of America become when a fellow believer from near or far tells them how he came to know the saving grace of Jesus Christ! And in their hearts a joy wells up over the worth-whileness of their missionary giving. "Cast thy bread upon the waters, for thou shalt find it again after many days," has become a reality.

The Jubilee Congress, in London, in the summer of 1955, was a spiritual feast. It refreshed those present as they partook of "food for thought" brought to them from the East and from the West, from the North and from the South. The testimony of the Russian delegation, for instance, differed greatly from the addresses given by representatives of the free countries. Their concern for religious liberty was very real. And so was the yearning in the heart of a missionary, that the physical needs of the people of Africa might be met. The presentations varied greatly, yet underneath was felt a deeply satisfying oneness, and the realization of a world fellowship in Jesus Christ.

Opportunities for international Christian fellowship occur in most

cities and small communities. The question arises, do the Baptists of different racial or national backgrounds, who live in the same area, know one another? Do Christians in a community greet one another with a cordial smile, whenever they meet, because of the glad consciousness of belonging to the worldwide family of our heavenly Father?

*Reports:* Have the women of your group prepared to give brief reports on the Baptist World Congress from the September, 1955, issues of *Missions* and *Crusader*.

LEADER: In order to know one another better, two "Baptist World Alliance in Miniature" meetings have been held in New York city: in February, 1953 and 1954. Plans were started in October, preceding each meeting, in order to allow ample time for preparation, because a gathering of this kind must be worthy of its name. A large committee, representing many churches of different backgrounds, met and divided the responsibilities. Some were asked to take charge of the program itself. Others were willing to take a special interest in either music, decorations, publicity, refreshments, ushers, or a nursery for small children.

Approximately five hundred persons attended this city-wide Baptist meeting. A procession of over twenty people in their colorful national costumes opened the inspiring service. A two-minute period, in which to mention the country represented and to tell something of significance about our



Tabea Korjus conducts miniature Baptist World Alliance at Green Lake

Baptist enterprise in that country, was allotted to each member of the procession. A prayer in Spanish, singing by the Russian Baptist Church choir, Scripture by a minister of German background, and the Lord's Prayer sung by a Negro soloist touched the hearts of everyone. Although many participated in the program, the service lasted only an hour and twenty minutes, thus allowing time for friendly fellowship with those who came from long distances. Tea and coffee were served with cookies, which had been brought by representatives of many woman's societies of the metropolitan area. A spirit of joyous sharing and an appreciation of one another prevailed.

Green Lake, Wis., was the scene of the third "Baptist World Alliance in Miniature," which was presented as the Sunday afternoon program of the national women's conference in July, 1955. While the colorful flags of many lands were carried to the platform, statements were made concerning the service of love Baptist missionaries are rendering around the world. It seemed as if the people from these far-away places had come to be a part of this worldwide fellowship service. Seven overseas students, serving on the student staff of the American Baptist Assembly, added much to the inspiration of those moments by their personal testimonies, and music of different national origins was a means of sharing spiritual treasures. This presentation was planned with the hope that the women attending the conference would carry the good seed back into their own communities and plant it there.

Gatherings similar to these three could be arranged in many cities and smaller communities in the United States, and in other lands where people with a variety of backgrounds live. Such occasions should serve as a way of drawing the followers of Christ closer together. It is true that many differences are felt, yet unity lies on the higher plane of faith and in lowly paths of loving service.

The Baptist world fellowship begins with the attitudes of its individual members toward home-town fellow Baptists toward Christians of other denominations and traditions, and toward people who have not as yet been brought into the fold of Christ. It means a loving and untiring interest in one's fellowmen.

**AUTHOR'S NOTE:** At the time when I was a newcomer to this country, one of the leaders of our denomination said to me, "You belong. We want you to feel that you are one of us." "You belong"—two simple words—yet they echoed long, and meant so much to me.

MISSIONS



## That March Steak Dinner

By G. WAYNE FREEMAN

**M**ARCH is the time of the year when we should put forth supreme effort to enlist every man in our community in the service of the Lord. These next few months offer persuasive calls to men to follow other ways of life, ways that at the time often seem much more attractive, especially in recreational and social contacts. This fact brings each of us a challenge to help our friends conquer this temptation, and to keep them active in our Master's service. Ours must be a living testimony, proving that following Christ is our daily choice.

### Check Those Details

A good meeting is one in which every minute is carefully planned, and the master of ceremonies successfully sticks pretty close to schedule, without giving the impression of being under pressure. That takes realistic timing, which improves with experience. Each month, in your executive meeting, analyze last month's meeting to see where you could improve. Check the details for the January meeting. Make sure all the guests, as well as members, have name tags large enough to be seen easily.

Everyone taking any speaking part in the February "Sweethearts' Banquet" should know about it by now. If you are using the "This Is Your Life" program, your letters to participants should all be out by the tenth of January. Be sure to remember the corsages.

### Back to the Steaks

Men love to eat, especially steaks. That is why this meeting will have unusual appeal for the fellows you are trying to reach. Leave no stone unturned in your efforts to get them out. Give them a "scrumptious" dinner.

You have certain laymen in whom you can put great confidence at any time when the Lord's work is to be done. Pair them off in groups of two, letting them choose their own partners if they wish. The other men in and around your church may need a personal call to get them out. Some of them are prospective members (names secured from Sunday school contests or from previous visitation listings), some are partially inactive (come only when something unusual happens), and some just plain inactive (from lack of interest or perhaps nursing a

grievance). Try to give some of each to each team. However, not over six names to any team. See that every man is visited during the week prior to the dinner. Then make sure your prospect understands: (1) He will be most welcome at the steak dinner. (2) He is needed to make the group complete. (3) Who will call for him, if transportation is a problem. Report any difficulty found to the pastor or the chairman of the board of deacons for appropriate action.

### "At Ease, Men"

Be sure your guests feel at ease from the moment they come in. Have the officers of the fellowship serve as the reception committee for this meeting to welcome each man as he comes in. Your calling teams should also be on hand early to welcome those they called on. If name tags are not available, write each man's name on a good-sized card and pin it in a prominent spot on his jacket or sport shirt. See that guests are introduced to people with whom they can chat. Seat them between regular members who can introduce them to the entire group at the proper time.

### Suggested Program

The whole build-up thus far has been to set the stage for what follows. The program should be well worked out and well presented. You will wish to develop a program that fits your particular situation. Here are a few suggestions:

TOPIC: "Christ and My Life"

HYMNS: "What a Friend We Have in Jesus"

"Just When I Need Him Most"

PRAYER (by a layman whose closeness to the Master is apparent)

SCRIPTURE: Psalm 27:1; Luke 12:24-31; John 6:3, 47-48. (Be sure these beautiful passages are well read. Assign them to someone who reads with expression, and ask him to practice.)

Plan 1: Select four or five of your laymen—a lawyer, a merchant, a mechanic, a farmer, or a teacher. Ask each man to come prepared to give about a five-minute testimony on what Christ means in his life, his everyday work, and his contact with other people, and how Christ has helped in some very intimate way to make his life

worth-while and full. Your visitors will see, in these experiences, times they themselves have needed his help.

Plan 2: Have an inspiring speaker who will carry out and develop the thought of "Christ in My Life," pointing the way to a greater experience in daily living.

Plan 3: A panel discussion, with carefully chosen panelists who can speak from experience on the subject of the evening. Here are a few questions which your panel could use to develop the thought of "Christ in My Life." You will, of course, wish to add to, or change them, to fit your particular situation:

1. What is most needed in the lives of us all today?

2. Why does fellowship with Christian men help my life?

3. Do Christ and my church receive first consideration in my life?

4. How can I help other men to know Christ as I do?

Encourage questions from the floor, but be sure not to let the interest lag or the discussion get too long.

Close with a five-minute talk by the pastor. Encourage him to give an invitation. The whole evening will have been one of a sincere, intimate, frank approach to the most important question in any man's life. Do not lose a chance to help him make the all-important decision.

BENEDICTION

### A Favor, Please

The men's fellowship in your church may not be aware of the program suggestions printed on this page in *Missions* each month, as it is rather new. We are receiving letters saying it meets a real need. It might help your men. You might be doing them a real favor if you call it to their attention. Tell them to look up the October, 1955, issue.

### Ask for Help

Do you have a special problem in your men's fellowship? Perhaps it would help others to see it discussed on this page, or perhaps we could help you better with a personal letter. Ask us: National Council of American Baptist Men, 152 Madison Ave., New York 16, N. Y.

### Use 'Laymen's Hour'

Is the Laymen's Hour radio program heard in your vicinity? If so—be sure you and your church are inviting the community, by printed and verbal invitation, to listen to it. Your church's newspaper ad will automatically identify your church with the program if it carries some such sentence as "Listen to the Laymen's Hour, (station), at (time and day)."

# News FROM THE BAPTIST WORLD MISSION

## ST. LOUIS

### Midyear Meetings

The midyear meetings of the Council on Missionary Cooperation were held at the Third Baptist Church, St. Louis, Mo., November 29-30.

### Receipts Up

Ralph M. Johnson, general director, announced that at the end of October, \$3,320,000 of the short-year budget of \$4,800,000 had been collected for the Unified Budget, an increase of almost 11 per cent over the same period the year previously.

Receipts for the World Fellowship Offering during October amounted to \$238,412, an increase of 66.8 per cent over October, 1954. The goal for the World Fellowship Offering was \$400,000.

As of October 31, cash received for the Churches for New Frontiers campaign was \$3,589,311. Over \$6,000,000 was pledged toward this campaign to provide funds for church extension.

### Reorganization Proposals

Proposals for the reorganization of the American Baptist Convention were presented by R. Claibourne Johnson, chairman of committee No. 3 of the General Council.

In his report, Dr. Johnson said: "There are three major objectives which we are seeking to achieve in our plan of reorganization: (1) to have an adequate representation of all areas and interests of our convention at the place where policies are determined and programs are initiated; (2) to have a unified program as well as a Unified Budget; and (3) to have a clear line of responsibility and a division of work for all those participating in the program of the American Baptist Convention."

The plan proposes that a council on program coordination be created to function under the General Council. This new council would meet at regularly stated intervals for the discussion and clearance of programs.

The complete report of committee No. 3 will be presented to the American Baptist Convention, to be held at Seattle, June 15-22.

FRANK A. SHARP

## CLEVELAND

### United Church Women

More than 2,700 women gathered in Cleveland, Ohio, November 7-10,

for the Seventh National Assembly of the General Department of United Church Women in order to determine for themselves more clearly the call of Christ to women of this generation, the demands of discipleship, and the responsibility of women in the church today. These aims were part of the message of Mrs. James D. Wyker, president, and Mrs. W. Murdock MacLeod, general director. Church women came to this assembly as a climax to the service and outreach of the department throughout the latest biennium.

Within the period the women had sponsored a fellowship tour of four Christian women around the world to discuss matters of significance in the Christian churches with Christian women in many countries, and to discover in company with fellow Christians the leading of the Spirit of God in this day.

### Leaders from Many Lands

The body of Christ, the church universal, was realized in a new way by the presence of forty-seven women leaders from more than twenty countries. Among this group were five American Baptist guests from overseas: Mrs. V. E. Devadutt, of India; Mrs. J. T. Vafior, of the Philippines; Daw Hla Shein, of Burma; Mrs. K. Yamamoto, of Japan; and Anna V. Anderson, of Denmark. These guests were presented by Mrs. F. C. Wigginton, chairman of the boards of man-

agers of the American Baptist Foreign Mission Societies, who attended as a delegate.

In addition, there were several other official delegates from American Baptists, including some who have given leadership in the program of United Church Women, such as Mrs. H. G. Colwell, Mrs. Edwin C. Parsons, and Mrs. Earl Breeding.

### Challenging Addresses

Challenging addresses were given by Mrs. Wyker, who spoke on glory in the church and based her presentation on experiences and observations from the trip around the world; M. A. Thomas, of India, who sharpened his presentation of our Christian obligation as he recounted some of his experiences as a guest in America; Mrs. Franklin D. Roosevelt, who drew from her many official contacts some significant assertions about the necessity of the dependence upon God if the matters of international relations are to be solved; James H. Robinson, who described many of his own observations about the revolutionary world in which the church of Christ is working today; Eugene Carson Blake, who gave some basic principles by which women's place in the churches may be decided; and Chester Bowles, who stimulated the audience by his forceful presentation concerning the influence of the Bible today, and the superior way in which ideas can prevail over forceful means in the battles for men's souls.

### Officers Elected

Officers elected were as follows: president—Mrs. T. O. Wedel; vice-



Italian-American Baptist Mission, San Francisco. Guy A. Lizzi is missionary in charge. This important work is sponsored by Bay Cities Baptist Union

MISSIONS



presidents—Mrs. Rosa Page Welch, Mrs. Spann W. Milner, and Mrs. Samuel J. Walker.

IRENE A. JONES

## HAITI

### Dispensary Useful

Our Baptist Mission in Haiti is thirty-two years old and has 26,000 baptized converts. Pastor St. Phard, one of our leading Haitian Baptist ministers, for many years had put in much effort to win more converts to Christ, but deplored the fact that we had no medical work where there was so much suffering. Several years ago he started a small wayside clinic. Later Mrs. Yeghoyan and Mrs. Heneise conducted clinics in their yards. It has now been a little over two years since I came, and the medical work has been started in earnest.

My first clinics were held under mango and orange trees, with patients coming to my door at any time of the day or night. Then I was graduated to a shelter of banana leaves supported by four crooked poles. The first baby was born in a jeep and the second on the dirt floor. Now we have two big buildings; a dispensary, where we are treating 1,500 patients a month, and a maternity hospital, as yet unfinished but in usable condition. The hospital has been open for four and one-half months, during which sixty-five babies have been delivered. We are grateful to all of you for your thoughts, prayers, White Cross materials, and money.

MILLCENT ENGEL


## THAILAND

### New Missionaries

This letter is being written in Akron, Ohio. The next letter should come from Bangkok, Thailand. Yes, we have been reassigned to this country, next door to Burma. We are moving from our oldest mission field to our youngest. We are scheduled to stop in Rangoon, Burma, for several days to confer with missionaries and nationals. We expect to work with the Karens in Thailand. These conferences should be most helpful, since much of our Baptist work in Burma, for many years, has been with the Karens. One of our first assignments after arriving in Bangkok will be to learn the language.

Although there has been an indirect connection between the Karens and Christianity through the Burma Baptists, even back at the time of Judson, the first direct association came in 1950, when our first missionaries, the Van Benschotens, were sent to work with the Karens. In 1952, the board officially voted to open work in Thai-

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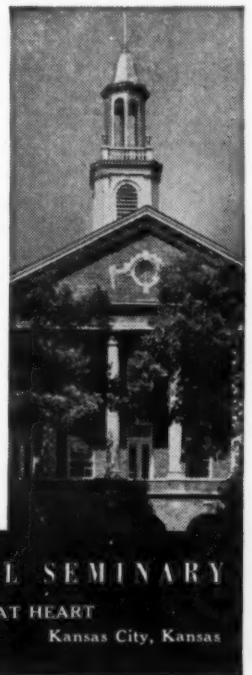
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land. The same year the Capens were sent to work with the Swatow Chinese. A survey team was sent into the country in 1953. By Christmas, 1954, there were six couples and one single woman. By Christmas, 1955, there will be nine couples and one single woman. Much of the work so far has been in language study, housing construction, and general survey. At present your missionaries are gradually reaching out and getting started.

LESTER AND JEAN HUNT

### Christian Center

After nine months in Thailand, I am beginning to feel as much at home as we did in Kansas and California. There is a difference, however, for during the last few months it has rained some almost every day. The rainy season will continue for almost three more months.

During my vacation I spent three weeks teaching Old Testament and English in a teachers' training institute in the town of Nan. There were about sixty Thai teachers from some of the Christian schools sponsored by the Presbyterian mission. The experience of teaching the Old Testament, through an interpreter, to people who knew little more about it than that it

contains the book of Genesis, was quite challenging. As many of the Thai Christians have never read any of the writings of the prophets, it was thrilling to try to introduce such stalwarts as Amos, Hosea, Isaiah, and Jeremiah to the class. One of the reasons why the prophets are so seldom read is that much of the Thai translation of these writings has been very poor. Because of the great need for a new translation, a committee is now working on a new translation of the Old Testament.

### Chiengmai Convention

By the time you read this, I will have attended the first Karen Baptist convention, which is to be held in Chiengmai. This will be the first time that the approximately twenty Karen Baptist churches in Thailand have met together in such a convention.

Our mission hopes to begin a Christian center in Bangkok as soon as the proper location is secured. There is a real need for such a center, where the needs of many people, as yet untouched by the church, could be met.

Also in the early part of 1956, plans are being made for us to move to a town about forty miles west of Bangkok and begin evangelical work in that

place. At this time there is no sustained Christian witness at all in this town of perhaps 30,000 people. We are very happy for the opportunity to begin in such an unreached place.

WILLIAM W. CADWALLADER, JR.

### JAPAN

#### Emil Brunner Lectures

Since my last letter to you, we have had some happy, interesting, and inspiring experiences which we must share with you folks. At the end of March, I was privileged to attend the United Church of Christ in Japan's annual conference at Hakone Yumoto. It was a tremendously inspiring conference and a great chance for one to have fellowship with missionaries of all denominations.

However, the most inspiring part of all was the opportunity to hear Emil Brunner lecture. I would that I could write here every word that he said; but that is impossible. Just last month I went to hear him again as he gave his farewell sermon at Hibiya Hall in Tokyo to a packed audience of some 3,000 persons. He spoke right to the point concerning Japan's need and the challenge to the Christian church.

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## Japan's Need

Dr. Brunner commended Japan on the fact that in less than one hundred years she has won something unique in world history. She has assimilated Western civilization. In the process, however, she has made one big mistake. Said Dr. Brunner: "I have often watched the very proficient Japanese gardeners transplant a tree. They do it with skill unequalled in Europe. They take terrific care to get every root belonging to that tree. However, in transplanting Western civilization you did not do the same. The Japanese people took the tree of Western civilization without its roots, which are Greek classical culture and Christ. Greek culture could not be transplanted because it is a thing of the past. But Christ is a present-day reality. There were some leaders who saw the necessity of adopting Christianity, but these men were exceptions. On the whole, the nation did not accept the gospel of Jesus Christ. A new Japan, giving its great soul to the true Lord, would be a wonderful guarantee of world peace."

## Institute of Christian Studies

Last June, a very impressive ceremony was held to dedicate the new Institute of Christian Studies building. The institute was begun five years ago at Kanto Gakuin University to meet the needs of the churches for trained men and women. Thirty-five students are enrolled. The five-year course of study includes basic and numerous auxiliary courses essential to the training of young Christian leaders. The course now is under the sponsorship of the university, but steps are being taken to gain government recognition for the work as a full theological college. This year the first three students graduated; next year ten more will graduate and be released to help in churches as pastors, religious educators, evangelists, and missionaries.

L. STANLEY MANIERRE

## BURMA

### Patients Build Hospital

The Susan Haswell Leprosy Home, Moulmein, was officially opened in August. This was followed the next Sunday by the dedication of the first unit of the new hospital building. Dr. Edwards has had only one little box-like room in which to examine and treat his hundreds of patients, dress their wounds, dispense medicines, do his laboratory tests, and perform minor operations. Now his dreams and his careful planning have borne fruit as this first unit of the hospital is finished. Dr. Tun Aung, the head government

January, 1956



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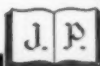
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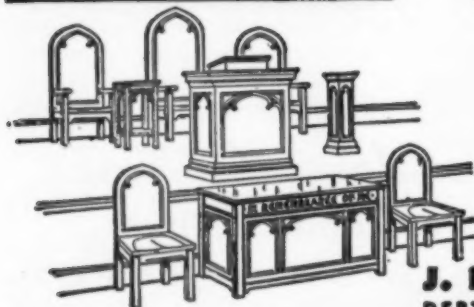
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medical officer for this district and our good friend, cut the white ribbon and led us in to look around and admire the practical, simple, yet attractive one-story building.

The building is really small, but carefully planned to be adequate for their needs. And more wonderful, it was built entirely by the patients themselves, as was the furniture inside. The patients have also laid the foundation for the sick ward, which they hope to finish by the end of the year.

### Tribute to Dr. Edwards

We are happy for Dr. Edwards. It is really his spirit, inspiring the patients to work and tackle the job with only one trained carpenter among them, and his vision that are responsible.

In our own hospital we have made progress in several directions. Our new tuberculosis ward building, dreamed of for over four years, is half up and should be finished before the end of the year. There is so much tuberculosis in Burma.

I am expecting to have a furlough next spring. The work here keeps our present staff of doctors busy and often really rushed, and we do not know how things will work out for next year. Our need is for staff nurses as well as doctors, especially now since one of our staff nurses was found to have early tuberculosis last month and is now a patient.

DOROTHY G. GATES

### PHILIPPINES

#### Golden Anniversary

This past year has been a great year of advancement for Protestants in the Philippines and in particular among our Baptist people. The meeting of the Philippine Baptist Convention was held this year at Central Philippine University in connection with Central's Golden Jubilee Anniversary. It was the largest convention ever held.

#### 3,581 Baptisms

After hearing the reports of the year, one could understand why it was so large. Baptist work is moving ahead in the Philippines. Last year there were 3,581 baptisms, and I had the wonderful privilege of baptizing eighty-six myself. We have had an increase of over thirty-five new churches. In the religious education department, in which I am working, we are finding Sunday school attendance on a great increase.

As you know, the Philippines is more than 90 per cent Roman Catholic. So you can imagine the force against which we work. But it seems

MISSIONS



to me remarkable that so few Protestants can make themselves felt so strongly.

A pastor, a graduate nurse from Emmanuel Hospital, a Bible woman, and I made a trip around the island of Panay. Before we arrived back home we had traveled over four hundred miles. Although we had stopped at many of our little churches, our first real stop was at a small barrio named Trinidad. There was no pastor there, but we had been invited to come by an earnest group of Christians. We had to leave the main road and travel on a small caraboa path to reach the barrio. We became stuck in the middle of the river, but by using the four-wheel drive on our jeep and the push of a few men we made it.

### A New Church

Driving into that barrio was a sight to behold, for the people had never seen a car in their barrio before. After a cool bath in the near-by river and a good supper, we prepared for an evening worship service. Almost every person in the barrio was present.

The next morning we called all the officials of the barrio together, with interested persons, and in that little school house we helped them organize a new church. In the meeting one man stepped up and said, "I will give a piece of land on which to build the church." Another said, "I have some bamboo you can have." They organized the church, which has since then been voted into the membership of the Philippine Baptist Convention.

LAWRENCE H. KEARNEY

### NICARAGUA

#### Hospital Dedicated

The dedication of the new Baptist hospital building in Managua, on October 30, was a great forward stride for the American Baptist witness in Nicaragua. At the well-attended service the dedicatory sermon was delivered by Heriberto Vasquez, pastor of the Baptist church at Leon.

Other participants included Jose Maria Ruiz, interim pastor of the First Baptist Church, Managua; Thomas F. Dixon, general missionary in El Salvador; Wilbur Larson, secretary for Latin America for the American Baptist Home Mission Societies; Marguerite Hazzard, representing the American Baptist Home Mission Societies, under whose auspices the hospital is operated; and John S. Pixley, director of the hospital since 1932.

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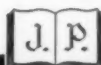
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Dr. Pixley and the architects, compares favorably with other hospitals currently in operation in Nicaragua. A wider ministry will be available than was possible with the crowded facilities and limited equipment of the old building. Present plans call for the continued use of the old building after adaptation to more efficient use. It is anticipated that the new building will be equipped and ready for use by February 1.

In addition to its medical ministry, the hospital performs an effective evangelistic ministry through the services of a Bible woman, the nursing staff (headed by Dorothy Lincoln), and Dr. Pixley. Dr. Pixley not only is skilled as a surgeon and physician, but has a great spiritual concern for people and is constantly on the alert for opportunities to witness for the Christian faith. Members of the hospital staff are highly respected by the Nicaraguan Government. Frequently they take important part in civic and governmental affairs.

CLIFFORD G. HANSEN

### SOUTH INDIA

#### Telugu Women's Convention

The thirty-fifth Telugu Baptist Women's Convention was held at Kurnool in October. The total registration was 212 delegates and visitors. Many others did not register, inasmuch as the large Kurnool church, which could easily seat five hundred persons, was filled to capacity at almost every session.

#### Widespread Interest

The convention program began at 5:30 A.M. In order to arrive on time, some of the women had started as much as two days ahead of time, traveling distances of four hundred miles by foot, ox cart, bus, train, and jeep.

A less-enthusiastic group would have been discouraged by the fullness of the program, since it started with morning devotions at 5:30 A.M. and ran throughout the day and evening except for breakfast, lunch, tea, and dinner. Mrs. John Martin led the devotional period each morning and Irene Saunders gave an inspirational and thorough study of the book of Ephesians during the four Bible study periods.

#### Love Gift Offerings

The women brought Love Gift offerings amounting to almost \$600, which had been given during the past year in their local societies. This money will be used to help carry on the work of the gospel women and

dispensary at the women's special mission project in Bezvada.

The variety of backgrounds represented at a Telugu Baptist Women's Convention would be difficult to surpass at any convention anywhere in the world. Among those present were doctors who had traveled widely in the world, women who had never spent a day of their lives in school, and women who had scarcely traveled beyond the bounds of their own villages. But all came attesting to the Lordship of Jesus Christ in their lives and expressing a desire for growth in faith and knowledge.

Our women's organizations here in India do much to help elevate the status of women. Beyond doubt, Indian Christians are far advanced beyond most of their fellow countrymen in their attitudes concerning the dignity and worth of women. Nevertheless, there are still very few opportunities for leadership in the regular convention organization. This need for leadership development among the women has been met in a wonderful way by the Women's Convention.

MARY LOUISE SLATER

#### Vacation Church School Held at Air Force Base

A successful vacation church school was conducted under American Baptist auspices at the Westover Air Force Base, near Springfield, Mass. Three hundred children attended the school. Classes were taught by wives of officers and enlisted men. Teachers and pupils were from many denominations and various parts of the country. Many fathers in uniform attended the closing session. American Baptist Chaplain Lewis H. Kreuzer, one of the four Protestant chaplains on the base, was instrumental in formulating initial plans and preparing for the school.

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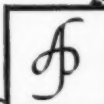
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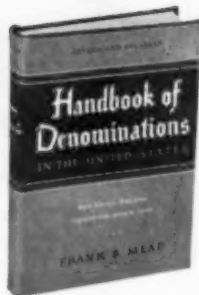
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By FRANK A. SHARP  
Business Manager

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Although everyone is rejoicing because MISSIONS is being read by more people, yet the sad fact remains that if MISSIONS went to every Baptist church family our circulation would be nearly 400,000. Actually only about 13 per cent of our Baptist families subscribe for the magazine. This percentage is far too low. Each club manager should set a goal equal to 25 per cent of her church families.

We hope that MISSIONS soon will have a permanent average circulation of 75,000. A year ago, we set our immediate goal at 50,000, which we have already reached. Our hope is that the circulation will continue to climb to the 60,000 mark by next September. Please do everything possible to help continue the fine upward trend which was started a year ago.

Here are several suggestions for club managers:

1. Secure renewals each month. This is very important, because we lose from 30 to 40 per cent of our monthly expirations due to the fact that subscribers fail to renew.

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3. If your church is unable to adopt the Every Family Subscription Plan, then present the Church Leaders Subscription Plan. This plan is described in the MISSIONS advertisement on page 8.

If each church would procure only five new subscriptions and secure all renewals, our circulation would soar to over 75,000.

### Answers to Quiz on Page 4

(1) 1924. (2) Bangkok. (3) "older," "younger," "sending," "receiving." (4) January, February. (5) Doctor and dentist. (6) True. (7) Religion. (8) 6. (9) Bezwada. (10) Edward B. Willingham. (11) In the midst of the Asian revolution. (12) Charles E. Boddie. (13) Missionary, mission secretary. (14) Alaska. (15) Elections in Indo-China, July. (16) Work is too difficult. (17) The Beacon Press. (18) Trinidad.

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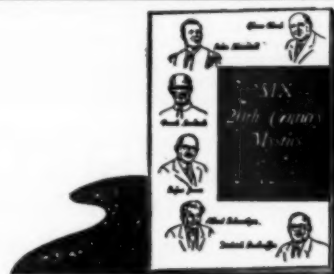
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